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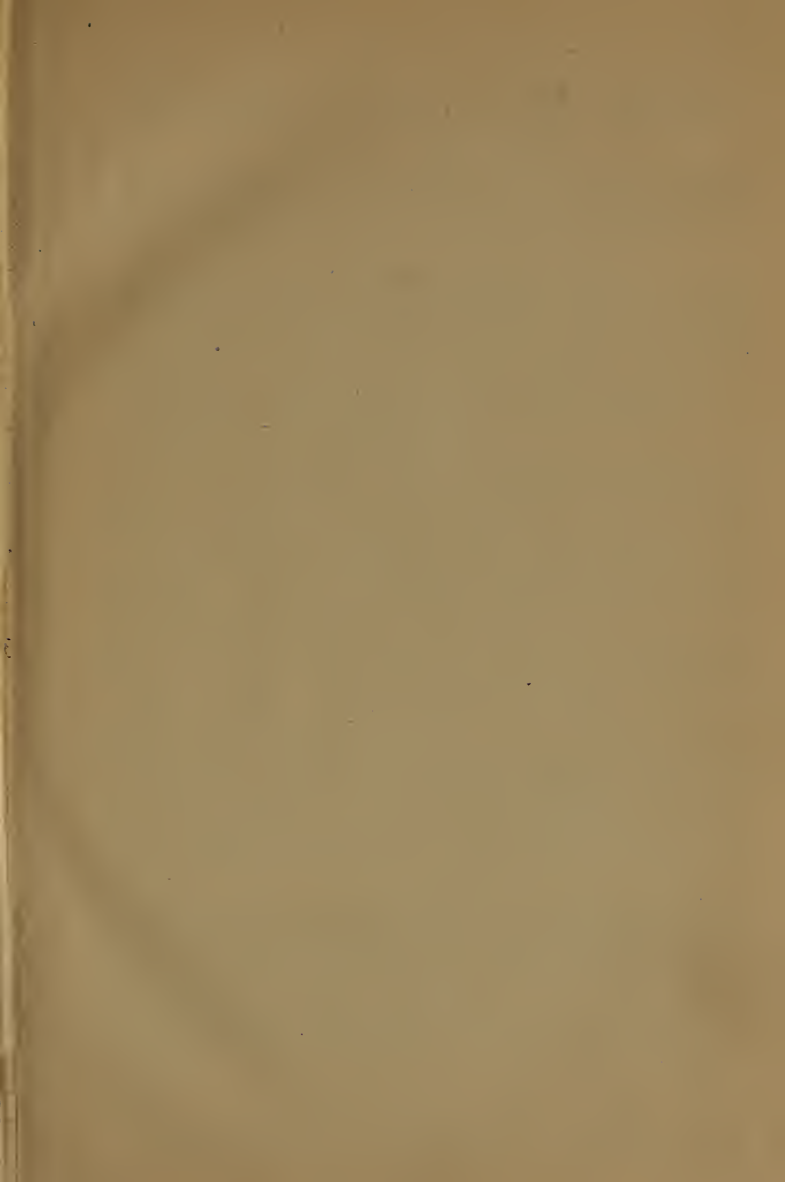
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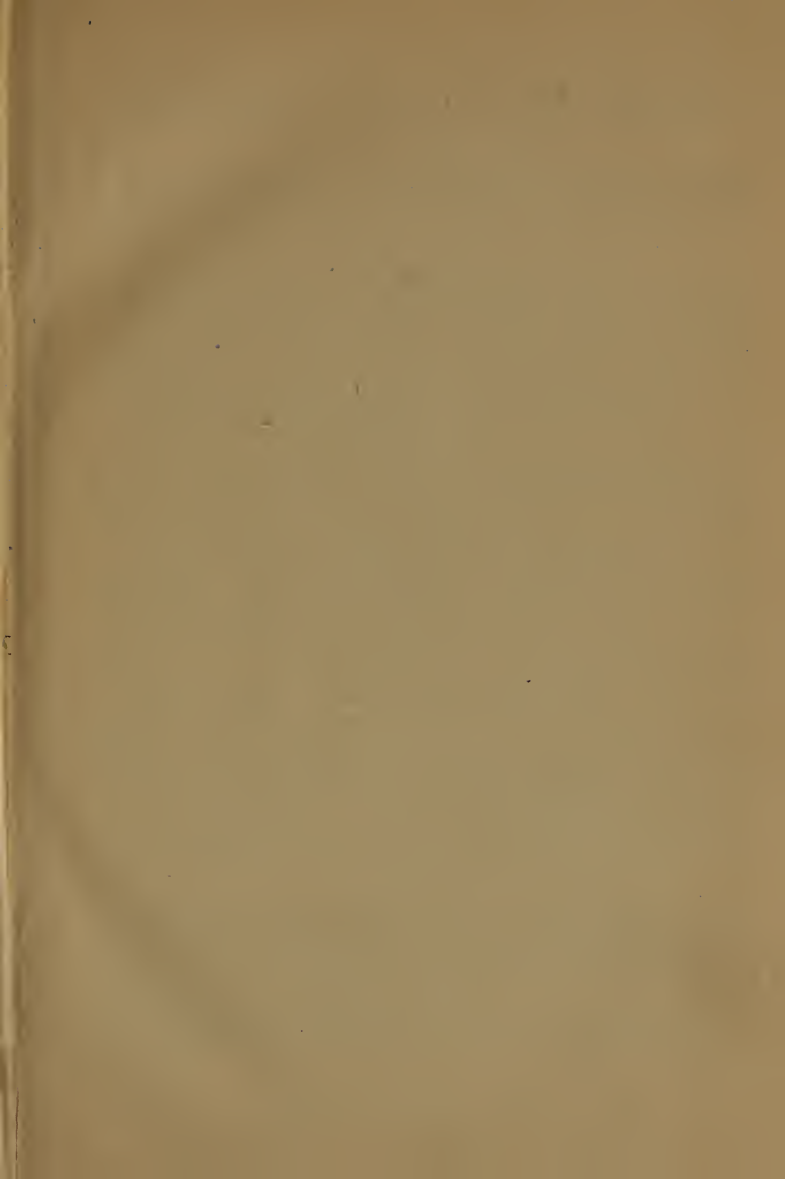
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AUTHOR OF "EARNEST WORDS TO HONEST SCEPTICS."

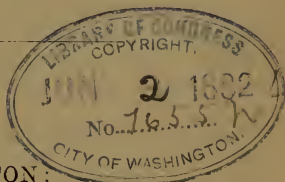
REVISED WITH A PREFACE, AND AN APPENDIX

CONTAINING

INFIDEL TESTIMONIES TO THE TRUTH OF THE BIBLE.

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1792
By H. L. HASTINGS.

EDITOR OF "THE CHRISTIAN"



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P R E F A C E .

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SOME years since, a noted Spiritualistic publisher in America, issued a pamphlet which professed to exhibit "*One hundred and forty-four Self-contradictions of the Bible.*"

The arguments of infidels and the revelations of spiritual mediums had been so largely composed of "self-contradictions" and untruths, that the votaries of these unfaiths gladly welcomed any publication which aimed to show that the Bible was as false and as unreliable as the books which they had written, and the messages which they had received and promulgated.

One sceptical journal commended the pamphlet as "showing at a glance the multitudinous self-contradictions of the Bible, which no ingenuity of interpretation can reconcile;" and a writer in a leading Spiritualistic paper said: "The most studious reader of the Bible will be astonished and overwhelmed at every step, to find how numerous and point-blank are the contradictions, which fill the hitherto supposed God-given book."

The pamphlet immediately became a standard text-book among sceptics, and was widely scattered; doubtless unsettling the minds of some whose minds were never settled, and undermining the faith of others who never had any real faith to undermine.

But the Bible has been overthrown, refuted, demolished and exploded so many times, and the process has required such frequent repetitions, that people hesitated about abandoning the old book at the bidding of an anonymous pamphleteer, and hence it did not greatly shake the faith of those who had any faith to be shaken.

It was true that the author's method was novel; for after infidels had been vainly working for ages to destroy the Bible; it was a brilliant conception to set the Bible at work to destroy itself;—thus confessing that the untempered tools of scepticism had made no impression on it, and that the diamond could only be cut by its own dust.

It may be remarked that Christians are under great obligations to sceptics for their numerous attacks on the Scriptures, which have ever called forth new and impregnable defences of the sacred books. From the days of Celsus and Porphyry to the present hour, every assault upon the Bible has been effectually repelled, the

assailants have been defeated on every field of fair argument and honest investigation, and the missiles which have been hurled at the fortress of truth, lie heaped like bulwarks around its base.

Overturning the Bible is like upsetting a cube of granite, or a cannon ball;—no matter how often it is overturned, it is still right side up, and lives and spreads when its assailants are dead and forgotten. Hence this new array of second-hand objections to the Sacred Scriptures, might be expected to evoke new and effective arguments in their defence.

Among the persons into whose hands this pamphlet of self-contradictions fell, was Mrs. H. V. Reed, who had spent some of her girlhood days in studying Hebrew and Greek, that she might read the scriptures in their original tongues, and who had in after years been an interested student of the Sacred Oracles. She saw at once the fallacy, the unfairness, the cunning craftiness and the downright dishonesty that marked this array of "*Self-contradictions of the Bible*," and while infidel readers and editors were praising and endorsing the pamphlet, she sat down quietly to dissect it; and the result is herewith submitted to the candid reader.

The extensive and varied misinformation which characterises infidel writings, is well illustrated in the "*Self-contradictions*" which are cited in this volume. And the manifest unfairness which is so often exposed, gives us an intimation of what might be expected from fallen men, were the Bible flung aside, and the fear of God cast off. But the effective answers to the objections, show that the Bible has nothing to fear from the most rigid investigation, and the most searching and impartial scrutiny.

It may be thought by some that a woman could not adventure herself into the arena of controversial strife. And surely any one who has entered the pleasant and well ordered home of the authoress of this book, can easily believe that no unwomanly love of disputation prompted the preparation of this work. But woman has much at stake. She owes her earthly comforts and her heavenly hopes to the revelation of God's will contained in the Bible. And if she would stand where Christianity has placed her, in light and blessing, and avoid the gulfs of darkness which heathenism, Mohammedanism, infidelity and spiritualism, inevitably consign her, she must cling to the word of God, and repel the assaults of its foes.

The ninth chapter of the book of Judges mentions a cruel king who undertook to assault and set fire to a strong tower in the city of Thebez. He pressed too near for his own safety. Suddenly

something dropped! "A certain *woman* cast a piece of a millstone upon Abimelech's head, and all to brake his skull. Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A *woman* slew him. And the young man thrust him through that he died."

Perhaps when the author shall read this exhibition of the character of the pamphlet to which his modesty or his prudence forbade him to append his name, he may know how to sympathise with this ancient king. Surely if "A certain *woman*" had a heart to defend her own life and the lives of her friends, against the vengeful assaults of a tyrant; another woman may be excused for entering her protest against the assaults of those who attack all that has made woman's life tolerable, or her home and happiness secure. And when infidels and spiritualists thus try to set fire to woman's home and castle, "a piece of a millstone" seems quite in order.

In commending the following pages to the notice of both believers and unbelievers, it is not needful that the writer endorse every idea or expression that they contain. The book treats of varied themes, and touches upon topics concerning which good men are not agreed. Doubtless there may be isolated instances where arguments might be strengthened, or where other solutions of seeming difficulties might be preferred to those here offered. But the book, as a whole, can hardly fail to supply a want and receive a welcome.

The very plan of the work excludes all idea of literary finish. The author has not been allowed to plan her own course, but simply to follow the course of another—a course which shows about as much straightforwardness as one would expect to find in the trail of the "crooked serpent" himself. Hence, elaboration and polish must be dispensed with, and the attention must be steadily directed to the subject in hand. The work is rough work, and the book is but "a piece of a millstone" which "a certain woman" contributes to the defence of her faith and her fireside, and as it drops, we suggest that sceptics do well to stand from under!

In a companion volume from the same pen—"EARNEST WORDS FOR HONEST SCEPTICS"—the positive side of the argument is more fully exhibited, for the benefit of those who really desire to search the Scriptures and learn the way of truth and peace. May He who guides the meek in judgment, lead us in the eternal path.

April, 1882.

H. L. H.

THE BIBLE TRIUMPHANT.



THEOLOGICAL DOCTRINES.

1. God is Satisfied with His Works.—And God saw everything that he had made, and behold it was very good. Gen. i. 31.

God is Dissatisfied with His Works.—And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Gen. vi. 6.

Here is the initial specimen of the *so-called* “Self-Contradictions of the Bible.” Gen. i. 31, and Gen. vi. 6, are the first passages arrayed against each other by modern scepticism. But we believe every candid mind will see that they fail of antagonism. The first passage declares God’s satisfaction with his work before it was tainted and marred by sin. He surveyed creation in its original purity and loveliness, “and behold it was *very good* !” But does it follow that because God was *satisfied* with his finger work in the morning of creation he must be equally satisfied with it after it has been cursed and blighted on account of human folly, and abused by sinners for about fifteen hundred years? Certainly not. But the second text is the record of a period as long after creation as stated, when the earth was filled with wickedness and crime,

and man stood in open defiance of God and his law. God, as one would expect, was *not satisfied* with this ruined and alien world. But this does not prove contradiction : all that can be made out of a comparison of the two passages is, that at one period of the world's history, when it was new and taintless, and in harmony with himself, he was satisfied with it; but at another period, when it lay under the withering curse connected with sin, and mankind were up in arms against him, he was not well pleased with it. It is not said he was satisfied and dissatisfied at the *same* time : so the charge of "self-contradiction" is *not* sustained.

And so far as the Lord's *repenting* because he made man is concerned, we would remark that repentance in the Bible means simply "turning from a thing;" and agreeable to this definition, God, as a *holy* being, turned from man as a loathsome, unloveable creature, and as a *just* God he further turned from preserving him on the earth, and destroyed the sinners of the antediluvians by a flood of water because of their sins. Such repentance God has shown at other periods and in the overthrow of nations for their transgressions, after first sustaining them until they filled up their cup of iniquity. So this leading effort is a failure, and the Scriptures are not contradictory.

2. God Dwells in Chosen Temples.—And the Lord appeared to Solomon by night, and said unto him : I have heard thy prayer, and have chosen this place to myself for an house of sacrifice . . . For now have I chosen and sanctified this house, that my name may be there forever; and mine eyes and mine heart shall be there perpetually. 2 Chron. vii. 12, 16.

God Dwells Not in Temples.—Howbeit the Most High dwelleth *not* in temples made with hands. Acts vii. 48.

There is not even an *apparent* incongruity here; for 2 Chron. vii. 12, 16, does not teach that God dwelt *personally* in the temple at Jerusalem. It was not his place of residence. He chose the temple as the house in which he would have sacrifices offered. His *name* was there. His *testimony* was there. His mysterious *glory* hovered over the mercy seat of the ark hidden therein. His *eyes* and *heart* rested with peculiar pleasure upon that house. But *God in person* is not confined in temples made with hands; neither can man build a palace suitable for him. He dwelleth "in secret;" and he says, "Heaven is my throne." Will the infidel see how God may be by representation where he is not in person? and if he sees this he will have to admit that God's *name*, and *testimony*, and *glory*, and *mercy*, may be in one place among men, and *himself* in another: and the imagined contradiction will be dispersed.

3. God Dwells in Light.—Dwelling in light which no man can approach unto. 1 Tim. vi. 16.

God Dwells in Darkness.—The Lord said he would dwell in the thick darkness. 1 Kings, viii. 12.—He made darkness his secret place. Ps. xviii. 11.—Clouds and darkness are round about him. Ps. xcvi. 2.

An examination of the opposed texts shows not the slightest contradiction. Infidels must remember statements in the Bible are not always of universal application but are sometimes limited and *relative*. St. Paul says to Timothy, God dwells in light unapproachable by mortals. God *in his person*, and in his holy heaven, is so glorious, is surrounded with such an effulgence of intense life and brightness, that mortality cannot draw near him. This is what the first text

says. But when He comes to man he assumes what ever he chooses in which to enshrine the representation of himself. So at the temple at Jerusalem, in ancient time, "The Lord said he would dwell [as revealed to man] in the thick darkness," and filled the house built for him with a cloud in confirmation of his word. The second passage is highly figurative, and can only be interpreted in keeping with the rest of the Psalm, as *God's providential aspect* toward his servant David, who spoke of him as he seemed to him in his temporary distress. The last passage represents *God in his judgments*. So that all that the three texts supposed to be opposite teach is that God by proxy was (1) in secret, *i.e.*, in the holiest, which was a hidden compartment of the temple, visibly represented by a cloud. (2) That to David's feelings when in trouble he "made darkness his pavilion." (3) That in judgments he is as it were in darkness of wrath. Jehovah was a fire-cloud to his people Israel as he led them on—he dwelt in light. But to the Egyptians, following his people, on whom he had determined wrath, he was a pillar of cloud—"He made darkness his secret place." We trust this solution of the difficulty will be as satisfactory as it is simple.

4. **God is Seen and Heard.**—I will take away my hand and thou shalt *see* my back parts. Ex. xxxiii. 23.—And the Lord spake unto Moses face to face, as a man speaketh unto his friend. Ex. xxxiii. 11.—And the Lord called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid. Gen. iii. 9, 10.—For I have seen God face to face, and my life is preserved. Gen. xxxii. 30.—In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up. Isa. vi. 1.—Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. . . . They saw God, and did eat and drink. Ex. xxiv. 9, 11.

God is Invisible, and Cannot be Heard.—No man hath seen God at any time. John i. 18.—Ye have neither heard his voice at any time, nor seen his shape. John v. 37.—And he said, Thou canst not see my face: for there shall no man see me and live. Ex. xxxiii. 20.—Whom no man hath seen, nor can see. 1 Tim. vi. 16.

If the words “Lord” and “God” in the passages above can be proved to refer directly to the *person* of the Eternal Father, we frankly admit that the infidel has made out at least a part of his case; and that, if no more, there is one self-contradiction in the Bible. But if we can show, as we believe we can, that the texts from the Old Testament relate to the *angel* of God, and *not* to God himself, designating him by the name of the Deity, because of his close connection with him as the direct agent of his purposes and pleasure, we shall sustain the harmony of the Book, and nullify the charge of variance laid against it by the sceptic. We shall therefore present testimony to prove that “the Lord,” *seen and talked with* “face to face,” was not the Eternal himself, but a minister of his, his *angel*, the messenger of his will. But the question will beforehand arise: “Why call the angel of God the Lord?” The answer is in Ex. xxiii. 20, 21: “Behold I send an angel before thee, beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions; for *my name is in him.*” From this quotation, we learn that the angel of God bears his name. Hence “the Lord” that went before Israel, and was seen in the bush by Moses, and that Moses talked with face to face” on Mount Sinai, was *the angel*, sent forth from the presence of Jehovah. In proof of this we refer our readers to Acts vii. 35, 38: “This Moses whom they refused, saying, Who made thee a ruler and a judge?

the same did God send to be a ruler and a deliverer by the hand of *the angel*, which appeared to him in the bush. . . This is he that was in the church in the wilderness with the angel which spake [face to face] to him in the Mount Sina, and with our fathers, who received the lively oracles to give unto us." From this it is clear, that "the Lord" seen by Moses and the elders of Israel was *the angel* of Jehovah; and the same is true of "the Lord" seen face to face, by Jacob (Gen. xxxii. 30), as the reader will learn by reading Hosea ii. 14: "Yea, he [Jacob] had power over *the angel* and prevailed." Here, the Lord that wrestled with Jacob is called by Hosea "the angel," and by turning back to Gen. xxxii. 1, 2, it will be seen that angels appeared to Jacob just before he beheld God face to face: "And he went on his way, and the angels of God met him: and when Jacob saw them he said, This is God's host," etc. From the foregoing quotations we eliminate the following facts:—

God put his *name* in the angel that he sent to do his will, and the angel performed his mission in the name of him who sent him.

The *appearances* of "the Lord," as recorded in the Old Testament, are the appearances of the angel or angels of his presence, who appeared visibly and talked with men. Hence all the supposed discrepancy of testimony on this point is obviated. The New Testament affirms that God (Greek: *Theos*) has never been seen by man, which we believe to be true; and the fact of visible appearances of angels to Moses and the fathers does not oppose this great truth, nor make the Bible contradict itself.

There is another point which should be noticed before we dismiss this proposition. In Ex. xxxiii. 11, it is stated that the Lord talked "face to face" with Moses, and in v. 20, the same angel says to him, "Thou canst not see my face: for there shall no man see me and live." But this is explained by the context. When the angel talked with Moses face to face he did not appear *in his glory*; for after this Moses entreats him, saying, "I beseech thee, show me thy glory" (v. 18). Then the angel, in whom dwelt the name of the Lord, assures him that he will cause all his goodness to pass before him, and that he will proclaim the name of the Lord; and further informs him that he will place him in the cleft of the rock and cause his glory to pass by; but "my face," says the angel, "shall not be seen." Hence Moses could have a *diminished* view of his glory, but could not stand the full blaze of it. The solution, therefore, is apparent—the angel could not allow a mortal to see his face in the *full splendour* of his glory. This contextual qualification will, we think, satisfy every candid mind, stay the infidel's cavil, and harmonise with the whole tenour of the chapter. The angel could be seen and talked with as God's messenger, while disrobed of his glorious brightness; but when clad in the full splendours of heaven mortals could not behold him and live. How much less can they see God, the source of all angelic brightness and celestial resplendence, and survive the revelation. Hence the sceptic fails again to point out a discord in the harmony of revelation. There are minor points in this proposition of the same character as those noticed, consequently we let them pass.

5. God is Tired, and Rests.—For in six days the Lord made heaven and earth; and on the seventh day he *rested*, and was refreshed. Ex. xxxi. 17.—I am weary with repenting. Jer. xv. 6.

God is Never Tired, and Never Rests.—Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is *weary*. Isa. xl. 28.

The first of the above passages of Scripture says, after God had made the heavens and the earth, including the fulness thereof, he *rested*, and was *refreshed*. The inference the infidel would have us draw hence is that God was *physically exhausted* and needed rest for recuperation, and in fact, resting, was *refreshed*. But the Hebrew does not contain this idea. The Douay Bible translates it correctly as follows: "For in six days the Lord made heaven and earth; and in the seventh day he *ceased* from his work." He *ceased* because he had done; not because he was wearied and unable to continue creating. Jer. xv. 6, "I am *weary* with repenting," does not express faintness in God; but pungent regret that, on account of the many sins of his people, he had to turn so often from doing them good to chastisement, *according to his declared principles of dealing with them*. He would have them walk always uprightly before him, then he would not need to be constantly putting them away in anger, and receiving them again to favour on their repentance.

The one text supposed to be opposite speaks of the eternal strength of God, never rising or ebbing, by which he is able to fulfil his exceeding great and precious promises to his people, and execute his threatenings on the finally impenitent. Surely there is no opposition between these passages. God is strong

and never tires. But having finished all worlds he ceased, without feeling that it had been a tiresome exertion to him. He is weary, although his long-suffering is so matchless, of bearing with the follies and affronts of sinners—especially with the insults of such sinners as the compiler of the “144 Contradictions of the Bible.”

6. God is Everywhere Present, and Sees and Knows all Things.—The eyes of the Lord are in every place. Prov. xv. 3.—Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand hold me. Ps. cxxxiv. 7-10.—There is no darkness nor shadow of death, where the workers of iniquity may hide themselves. For his eyes are upon the ways of man, and he seeth all his goings. Job xxxiv. 22, 21.

God is Not Everywhere Present, Neither Sees nor Knows all Things.—And the Lord *came down to see* the city and the tower. Gen. xi. 5.—And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will *go down* now and *see* whether they have done altogether according to the cry of it, which is come unto me; and *if not*, I will know. Gen. xviii. 20, 21.—And Adam and his wife *hid* themselves from the presence of the Lord God amongst the trees of the garden. Gen. iii. 8.

The Omniscience of God is a plain doctrine of Revelation, and to suppose otherwise is to undeify him, and rob him of his divinity. The sceptic, however, claims that the Bible is inharmonious on this point, inasmuch as it is said to teach that God is not allwise, and for proof we are referred to Gen. xi. 5, Gen. xviii. 20, 21, Gen. iii. 8, the most important of which we will examine. Gen. xviii. 20, 21, may be considered the most worthy of notice. The Lord here spoken of as coming down to see if the cities were as sinful as was reported, etc., has reference to the ANGELS, who came

down from heaven to inflict judgment upon these wicked cities, provided that a certain number of righteous men could not be found therein. This position will appear plain by examining the context, and will, we trust, remove the obscurity. In Gen. xviii. 1, it is stated that "the Lord appeared" unto Abraham, the second verse says, Abraham saw "three men," and in the third verse he addresses them as "my Lord." Two of these angels journey towards Sodom while one remains, and with him Abraham pleads for the saving of the city. The two angels appear in Sodom at even (Gen. xix. 1), and Lot addresses them as "my lords" (v. 2); and in verse 13 they make known to Lot their mission in these words, "For we will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath *sent us* to destroy it." See also verses 15 and 16. Hence the Lord here spoken of had direct reference to the angels of God, who came down from heaven to execute the judgment of Jehovah.

7. God Knows the Hearts of Men.—Thou, Lord, which knowest the hearts of all men. Acts i. 24.—Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. Ps. cxxxix. 2, 3.

God Tries Men to Find Out what is in their Hearts.—The Lord your God proveth you, to *know* whether ye love the Lord your God with all your heart and with all your soul. Deut. xiii. 3.—The Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to *know* what was in thine heart. Deut. viii. 2. For *now I know* that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. Gen. xxii. 12.

This arrangement does not *indicate* a contradiction, neither has the infidel compiler so stated it as to make

it *appear* incongruous. For God may *know* the hearts of all men, which is the truth, and he may wish to *try* them, not indeed to satisfy himself but to make examples of his people, in order to prove to the world the *certainty* of truth, and to show his faithfulness in all his promises; we shall therefore dismiss this without further notice.

8. God is All-Powerful.—Behold, I am the Lord, the God of all flesh; is there anything too hard for me? Jer. xxxii. 27.—With God *all* things are possible. Matt. xix.. 26.

God is Not All-Powerful.—And the Lord was with Judah; and he drove out the inhabitants of the mountain; but *could not drive out* the inhabitants of the valley, because they had chariots of iron.—Judg. i. 19.

That God is Omnipotent, we most heartily believe, and that he is *able* to fulfil *all* he has spoken, we claim to be the basis of all true faith. But the sceptic brings forward Judg. i. 19, to prove that God was so deficient of power that he could not drive out the inhabitants of the valley, because they had “iron chariots;” but a grammatical examination of the text will show that the antecedent of the pronoun “*he*” is *not* Jehovah but *Judah*. It does not follow that because the Lord assisted Judah under many circumstances, that therefore he would be with Judah in *all* his undertakings. It was therefore *Judah*, not Jehovah, who could not drive them out of the valley in consequence of their iron chariots. The Douay Bible translates it much plainer than King James’ version. It gives it as follows: “And the Lord was with Judah, and he [Judah] possessed the hill country, but was not able to destroy the inhabitants of the

valley, because they had many chariots armed with scythes."

The above leaves no room for doubt that the same one who *possessed the hill country* was the one who failed to obtain the valley, and it is clear that this was Judah.

9. God is Unchangeable.—With whom is no variableness, neither shadow of turning. Jam i. 17.—For I am the Lord; I change not. Mal. iii. 6.—I, the Lord, have spoken it; it shall come to pass, and I will do it. I will not go back, neither will I spare, neither will I repent. Ezek. xxiv. 14.—God is *not* a man, that he should lie; neither the son of man, that he should *repent*. Num. xxiii. 19.

God is Changeable.—And it *repented* the Lord that he had made man on the earth, and it grieved him at his heart. Gen. vi. 6.—And God *repented* of the evil that he had said that he would do unto them, and he did it not. Jonah iii. 10.—Wherefore the Lord God of Israel saith, I said, indeed, that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from meBehold, the days come that I will cut off thine arm, and the arm of thy father's house. 1 Sam. ii. 30, 31.—In those days was Hezekiah sick unto death. And the prophet Isaiah, the son of Amoz, came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.....And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah, the captain of my people, Thus saith the Lord.....I have heard thy prayer.....and I will add to thy days fifteen years. 2 Kings xx. 1, 4-6.—And the Lord said unto Moses, Depart and go up hence, thou and the people.....For I will *not go up* in the midst of thee.....And the Lord said, I will do this thing, also, that thou hast spoken.....My presence *shall go with thee*, and I will give thee rest. Ex. xxxiii. 1, 3, 17, 14.

God's gifts are always good; and in him, as a giver of good, there is no "variableness." He can never bestow anything evil. That is what James says. In Malachi is contained a prophecy unfolding what God would do to Israel. His principle of

dealing with that nation is there recorded—judgment for sin, but return to them in mercy when they returned to him in penitence. Agreeable to these equitable principles of jurisprudence, God says: “For I am the Lord, I change not.” The meaning evidently is these are his unalterable principles of rule over them. According to these principles he utters the language of Ezekiel as above, concerning the determined destruction of Jerusalem for its sin; and history has proved God true. The quotation from Numbers is of the same bearing. God has indeed made a covenant of blessing with his people and given them great and precious promises, and “God is not man that he should lie, or the son of man that he should repent,” or turn from fulfilling those promises, which are all yea, and amen, in Christ Jesus.

The other part of the proposition says, the Lord in the time of Noah repented, *i.e.* turned from man that he had placed on the earth. It grieved his righteous heart to behold such wickedness as the sinner daily practised. So mercy stepped aside for judgment to act. What if God did repent of the evil that he threatened the Ninevites with? Does this prove him to have altered his mind? No; for he had declared by the mouth of Jeremiah that, “If that nation against whom I have pronounced turn from their evil, I will repent of [*i.e.* turn from] the evil that I thought to do unto them,” (Jer. xviii. 8.)—a passage in perfect agreement with all the Scripture and God’s dealings with men. And this was fulfilled when the people of Nineveh turned from their sins; for God then repented of the evil he had pronounced against them, and did it not. In the case of Eli the same well-

understood principle is observed by God. In the account of Hezekiah we read God had mercy upon him; thus he lived. God intended he should die; but in his intention left scope for fervent supplication, which Hezekiah used, and which became effectual to the prolonging of his life. With perverse Israel the Lord would not go up, for their sakes; but for the sake of Moses, the mediator, he would go with them. Thus, while in some things he cannot be turned and will not turn, yet in others he is well-known to have conditioned favour upon repentance, and promised blessing for the asking. In some things therefore, God changes according to pre-declared intention; yet from righteous principle God never swerves. And the Bible is still a unit.

10. God is Just and Impartial.—The Lord is upright,..... and there is no unrighteousness in him. Ps. xcii. 15.—Shall not the Judge of all the earth do right? Gen. xviii. 25.—A God of truth, and without iniquity, *just* and *right* is he. Deut. xxxii. 4.—There is no respect of persons with God. Rom. ii. 11.—Ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? Ezek. xviii. 25.

God is Unjust and Partial.—Cursed be Canaan; a servant of servants shall he be unto his brethren. Gen. ix. 25.—For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Ex. xx. 5.—For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand,.....it was said unto her, The elder shall serve the younger. As it is written, Jacob have I *loved*, but Esau have I *hated*. Rom. ix. 11–13.—For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Matt. xiii. 12.

It is true that God is upright and holy; and that he is just and righteous. It is also true that with him “there is no respect of person.” But he has respect

for *character* and *goodness*. As to the curse which fell upon Canaan, it was a prophecy of the *woe* which would follow the sinful conduct of the Canaanites as a *nation*, for the curse never fell on Canaan personally. This prophecy did not *create* the servitude of the nation, but simply *foretold* what would come to pass in the future; and it was literally fulfilled. Ex. xx. 5 shows that God is jealous for the welfare of his people, and also that fathers and children who practise *iniquity*, will alike meet with judgments from the hand of God. The text does not teach that the fathers do all the sinning and escape judgment, while the children do NOT sin and still receive the punishment due their fathers. The teaching of the text is, that fathers and children would *all* be punished for practising iniquity. The reference to Jacob and Esau is purely *national*, meaning the two peoples, or their descendants—one doing the will of God, and the other disobeying his word. In proof that the reference is national, and not individual, please read Gen. xxv. 22, 23.

So the difficulty is explained, and the Bible is still triumphant.

11. God is the Author of Evil.—Out of the mouth of the Most High proceedeth not evil and good. Lam. iii. 38.—Thus saith the Lord, Behold I *frame evil* against you and devise a device against you. Jer. xviii. 11.—I make peace and *create evil*. I the Lord do all these things. Isa. xlv. 7.—Shall there be evil in a city, and the Lord hath not done it? Amos iii. 6.—Wherefore I gave them also statutes that were not good, and judgments whereby they should not live. Ezek. xx. 25.

God is Not the Author of Evil.—God is not the author of confusion. 1 Cor. xiv. 33.—A God of truth and without iniquity, *just* and *right* is he. Deut. xxxii. 4.—For God cannot be tempted with evil, neither tempteth he any man. Jas. i. 13.

The word *evil* has two meanings in the Bible. It means *punishment*, and also *sin*. When it says that *God* creates evil, it merely conveys the idea that he executes judgments. When it states that *man* does evil, it is a record of his sins against God. This will be plainly seen by reading 1 Kings xvi. 25, 30. Job ii. 10; Isa. xlv. 7.—(See *Cruden*.)

We conclude on this point, therefore, that though God inflicts *evil* upon the wicked for their sins, still the Judge of all the earth will do right.

12. God Gives Freely to those who Ask.—If any of you lack wisdom, let him ask of God, that *giveth to all men liberally* and upbraideth not, and it shall be given him. James i. 5.—For every one that asketh receiveth; and he that seeketh findeth. Luke xi. 10.

God Withholds His Blessings and Prevents Men from Receiving Them.—He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. John xii. 40.—For it was of the Lord to *harden their hearts*, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them. Josh. xi. 20.—O Lord, why hast thou made us to err from thy ways and *hardened our heart*? Isa. lxiii. 17.

That God gives freely to those who ask of him, is true, providing they do not “ask amiss;” then they receive *not*.

The infidel wishes to make it appear, in opposition to the above position, that God intentionally blinded the eyes of the Jewish nation, lest they should embrace Christ, and refers to John xii. 40 as proof. This however fails him, for it does not happen to be a decree that the Jews *must* reject Christ, but a prophecy of Isaiah’s showing that they *would* reject him. Hence the passage is altogether misapplied. See

Matt. xiii. 14. And, further, it is *not* God the Father who is spoken of in this verse, but “the god of this world,” the same who in every case of the reprobate “hath blinded the minds of them that believe not.” (2 Cor. iv. 4.)

The reference in Josh. xi. 20 is to those wicked nations that fought against Israel, and the Lord overthrew them for their hatred to his cause and to his people. Isa. lxiii. 17, and its connection, shows that Israel had *forsaken* God, and when they pleaded for forgiveness he returned to them in the plenitude of his mercy. These texts therefore, cannot be forced to antagonize other parts of God’s word.

13. God is to be Found by those who Seek Him.—Every one that asketh receiveth, and he that seeketh findeth. Matt. vii. 8. —Those that seek me early shall find me. Prov. viii. 17.

God is Not to be Found by those who Seek Him.—Then shall they call upon me, but I will *not* answer; they shall seek me early, but they shall *not* find me. Prov. i. 28.

Matt. vii. 8, and Prov. viii. 17, refer to the period of offered mercy. Whereas Prov. i. 28 refers to the time after mercy ceases to be offered, and judgment is about to be executed. This will be seen by reading the verses preceding and following: “When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord.” Prov. i. 27-29. The connection cited above relieves the text from all obscurity, and takes the objection from the over-anxious infidel.

14. God is Warlike.—The Lord is a man of *war*. Ex. xv. 3.—The Lord of *Hosts* is his name. Isa. li. 15.

God is Peaceful.—The God of *peace*. Rom. xv. 33.—God is not the author of confusion but of *peace*. 1 Cor. xiv. 33.

The Lord is a man of *war* to all his enemies, and a God of *peace* to all who obey him. He is a God of *wrath* to his foes, and of *goodness* to his children. Were it not that the sceptic was determined to find just “144 Contradictions of the Bible,” he would never have inserted the above.

15. God is Cruel, Unmerciful, Destructive and Ferocious.—I will *not* *pity*, nor *spare*, nor have *mercy*, but *destroy*. Jer. xiii. 14.—And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them. Deut. vii. 16.—Now go and smite Amalek, and utterly *destroy* all that they have, and spare them not; but *slay* both man and woman, infant and suckling. 1 Sam. xv. 3.—Because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men. 1 Sam. vi. 19.—The Lord thy God is a consuming fire. Deut. iv. 24.

God is Kind, Merciful and Good.—The Lord is very pitiful, and of tender *mercy*. Jam. v. 11.—For he doth not afflict willingly, nor grieve the children of men. Lam. iii. 33.—For his mercy endureth for ever. 1 Chron. xvi. 34.—I have no *pleasure* in the death of him that dieth, saith the Lord God. Ezek. xviii. 32.—The Lord is *good to all*, and his tender mercies are over *all* his works. Ps. cxlv. 9.—Who will have all men to be saved, and to come unto the knowledge of the truth. 1 Tim. ii. 4.—God is *love*. 1 John iv. 16.—Good and upright is the Lord. Ps. xxv. 8.

It has ever been the boast of Infidel writers, that the God of the Bible is cruel and unmerciful, and the texts brought forth in the first part of the above proposition are ever quoted to sustain this idea. If the reader will take the trouble to examine the passages referred to, in their connections, he will see that they *all* allude to the judgments of God falling upon

wicked nations, for their sins against him. In Jer. xiii. 14 God threatens to destroy the nation of Israel from the land, because they had sinned with a high hand, and trampled on his holy law; but before the threatened judgment was executed, he offered them pardon and forgiveness if they would turn unto him and cease to pervert his ways. Hence this text is purely of a *judicial* character, and cannot be made to sustain the sceptic's attack. Deut. vii. 16, alludes to those nations that were vindictive enemies to God's people, and he commanded Israel to destroy them. This also was a judgment visited upon the sinful, and therefore founded in justice. The same is true of 1 Sam. xv. 2: Amalek had done much evil to the people of Israel when they were in the wilderness, killing those who were fatigued and weary and who lingered behind in the march. And for these acts of hostility God had decreed the overthrow of the Amalekites. Now the time came for its execution. "But why," it will be asked, "did God decree the destruction of women and helpless infants?" We answer, it was a judgment upon a *nation*, and as such it fell upon *all*. It was so in the days of the flood; and so of Sodom and Gomorrah. Indeed, the infidel who blames the "God of the Bible" and boasts of his "God of Nature," is in a worse difficulty than we; for his God buries millions by earthquakes and volcanoes, many of whom are innocent women and helpless babes. His acts have not even the appearance of being deserved judgments for sin, and they come without warning or mercy upon the innocent and helpless. "But," says the infidel, "they transgressed a physical law, and must suffer its penalty." So we say of those nations.

They transgressed a moral law, and they suffered its penalty. The infidel sees no cruelty in his "God of Nature" visiting families by disease, by famine and pestilence, taking all the little ones from affectionate parents: he sees no injustice in his "God of Nature," in executing the penalty of violated law. Yet if the God of the Bible inflicts a judgment upon a nation of sinners he is frightened, and exclaims, *Cruel! unmerciful!! ferocious!!!* Reader, be not deceived. It is done to lead you from the God of truth who does all things in righteousness, and for the best—for the good of man, and for his own glory.

16. God's Anger is Fierce and Endures Long.—And the Lord's *anger* was kindled against Israel, and he made them wander in the wilderness *forty years*, until all the generation that had done evil in the sight of the Lord was consumed. Num. xxxii. 13.—And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the *fierce anger* of the Lord may be turned away from Israel. Num. xx. 4.—For I have kindled a fire in my *anger*, which shall burn *for ever*. Jer. xvii. 4.

God's Anger is Slow and Endures but for a Moment.—The Lord is merciful and gracious, *slow to anger*, and plenteous in mercy. Ps. ciii. 8.—His anger *endureth but a moment*. Ps. xxx. 5.

Num. xxxii. 13 is cited, to convey the idea that the Lord's anger against Israel continued for forty years. But the words of the text only imply that they were made to wander in the wilderness forty years, because of their sins against Jehovah. It marks the duration of the *punishment*, instead of God's anger. He was angry with them for their sins, and pronounced upon their guilty heads the decree of punishment; but no rational man would therefore conclude that God's *anger* lasted until his decree was

fulfilled. Num. xxv. 4 simply speaks of the "fierce anger" of Jehovah, without reference to its duration. There is surely no inconsistency here. God is "slow to anger, and plenteous in mercy," but when his wrath is kindled by man's rebellion it may be "fierce," although it "endureth but a moment." Jer. xvii. 4 is a MIS-QUOTATION. The Bible reads: "For YE have kindled a fire in mine anger, which shall burn for ever." Even our infidel compiler must admit that this correction makes a "material" change in the idea. He must either be very careless, or very dishonest, who conveys the idea that it was GOD who kindled the fire. Our correction removes all obscurity from the text, for no grammarian can for a moment suppose that it is God's anger which is to burn for ever, when the word so plainly states that it is the fire which JUDAH had kindled.

17. God Commands, Approves of, and Delights in Burnt Offerings, Sacrifices, and Holy Days.—Thou shalt offer every day a bullock for a sin offering for atonement. Ex. xxix. 36.—On the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. Lev. xxiii. 27.—And thou shalt burn the whole ram upon the altar;it is a *sweet savour*; an offering made by fire unto the Lord Ex. xxix. 18.—And the priest shall burn it all on the altar, to be a burnt sacrifice, an offering made by fire, of a *sweet savour* unto the Lord. Lev. i. 9.

God Disapproves of, and has No Pleasure in them.—For I *spake not* unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices. Jer. vii. 22.—Your burnt offerings are *not* acceptable, *nor* your sacrifices sweet unto me. Jer. vi. 20.—Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High. Ps. l. 13, 14.—Bring no more vain oblations; incense is an abomination unto me: the new

moons and sabbaths, the calling of assemblies, I cannot, away with; it is iniquity, even the solemn meeting.....To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I *delight* not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand? Isa. i. 13, 11, 12.

Under the dispensation of the *law*, God commanded and approved of sacrifices and burnt offerings. But there was a time when the Jews depended *alone* upon burnt offerings to find favour with God, while they neglected and even despised his other requirements. Hence in Jer. vii. 22, we find a strong *idiom* of the original Hebrew which does not show that God holds sacrifices in contempt, but that there are *other things* which he appreciates more highly. The true ellipsis of the text expressed in our tongue is the following: "For I spake not unto your fathers, nor commanded them [*alone*] ... concerning burnt offerings and sacrifices." This idea is fully explained by the following verse: "But this thing commanded I them, saying, Obey my voice [in all things, not merely in relation to burnt offerings] and I will be your God, and ye shall be my people; and walk ye in ALL the ways that I have commanded that it may be well unto you." See 1 Sam. xv. 22, "Behold to *obey* is *better* than sacrifice, and to hearken than the fat of rams."

Ps. l. 13, 14 expresses the same idea, viz:—That *thanksgiving* and the *fulfilment* of their vows were more acceptable to the Lord of hosts than even the burnt offerings of the Mosaic dispensation. Jer. vi. 20, and Isa. i. 13, 11, 12, are fully explained by the context. It is the refusal of Jehovah to accept offerings from those who had rebelled and gone far from

his commands. These are the declarations of the Most High, that sacrifices are *not* acceptable from those who continually work iniquity. Had the sceptic read the *whole* of the two chapters he has here quoted from, he could not *honestly* have cited these texts as contradictions of God's law.

18. God Accepts Human Sacrifices.—The king [David] took the two sons of Rizpah.....and the five sons of Michaland he delivered them into the hands of the Gibeonites, and they hanged them in the hill *before the Lord*.....And after that God was entreated for the land. 2 Sam. xxi. 8, 9, 14.—And he [God] said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and *offer* him there for a *burnt offering*. Gen. xxii. 2.—And Jephthah vowed a *vow* unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a *burnt offering*. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands..... And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him.....And he sent her away for two months and she went with her companions and bewailed her virginity upon the mountains. And it came to pass at the end of two months that she returned unto her father, who *did* with her according to his *vow* which he had vowed. Judges xi. 30, 31, 32, 34, 38, 39.

God Forbids Human Sacrifice.—Take heed to thyself that thou be not snared by following them [the Gentile nations],..... for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have *burnt* in the fire to *their gods*. Deut. xii. 30, 31.

The enemy of the Bible can produce no evidence that the act of David recorded in 2 Sam. xxi. (and which the context greatly mitigates), or the rashness of Jephthah, was acceptable to God. Why does he *assume* that which he must know he cannot prove?

That he should quote Gen. xxii. 2 to sustain his proposition betrays more weakness than we expected to find—even in the ranks of scepticism. Has he never read the touching history of Abraham and Isaac? or does he suppose his readers to be ignorant of the patriarch's trial, and the glorious triumph of his faith on the sacred brow of Mount Moriah? It is a golden record of the love of that God who pitieth them that fear him "as a father pitieth his children." Truly, the God of Heaven "forbids human sacrifice."

19. God Tempts Men.—And it came to pass after these things, God *did tempt* Abraham. Gen. xxii: 1.—And the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. 2 Sam. xxiv. 1.—O Lord, thou hast *deceived* [marginal reading: *enticed*] me, and I was deceived [enticed]. Jer. xx. 7.—Lead us not into temptation. Matt. vi. 13.

God Tempts No Man.—Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, *neither tempteth he any man.* James i. 13.

In Gen. xxii. 1, it declares that "God did tempt Abraham." It is the preface to the history of God's trial of his faithful servant, and the word which is translated *tempt* is the Hebrew word *Nah-sah*, and the literal rendering of it is, "to try, to prove any one; to put him to the test," (see *Gesenius' Hebrew Lexicon*, page 676.) Hence God TESTED Abraham, and the patriarch's faith was proved to be as bright as molten gold. The fiery trial only served to purify and strengthen his faith in the living God, and the record still burns upon the sacred page in all its ancient beauty—a glorious example for God's children in all ages.

The next text under consideration is 2 Sam. xxiv. 1,

and this is GROSSLY MISREPRESENTED. The Bible reads, "And *he* (*Satan*, see margin) moved David:" so it was *Satan*, and not Jehovah, that moved David to number Israel. Cannot the sceptic see the difference?

The word rendered "deceived" or "enticed" in Jer. xx. 7, is *Pah-tha*, which Gesenius defines thus: "To persuade any one," and refers to this very text as an illustration of the term. Hence the passage in question might be literally rendered, "Thou hast persuaded me, and I was enticed, (see *Gesenius*, page 875.) The text, "Lead us not into temptation," is thus translated by McKnight, "Abandon us not to temptation." And this, surely, gives a correct idea of the verse in question. Hence we repeat, "Let no man say when he is tempted, I am tempted of God."

20. God Cannot Lie.—It is impossible for God to *lie*. Heb. vi. 18.

God Lies by Proxy: He Sends forth Lying Spirits to Deceive.—For this cause God shall send them strong delusion, that they should believe a *lie*. 2 Thess. ii. 11.—Now, therefore, behold, the Lord hath *put a lying spirit* in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. 1 Kings xxii. 23.—And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet. Ezek. xiv. 9.

None of the texts quoted above implicate God in a falsehood.

The facts are, that God *permitted* certain things to be done, which resulted in judgments upon the sinful. He *permits* strong delusions to come upon those who reject his truth, as in 2 Thess. ii. 11. And in the case of the king who would not believe God's prophets, we find that lying spirits were allowed to fill the mouths of the prophets of Ahab. Not indeed that God sanctioned lying; but as Ahab had rejected his

truth, and would not receive his prophets, therefore lying spirits were *permitted* to lead him on to certain destruction. It must however be borne in mind, that from the 19th verse to the 24th is a recital of a *vision* of the prophet, and not by any means to be understood literally. It is true that God is represented in the Bible as *doing* things, which he only *permits*. This, however, is common to Scripture phraseology. In Matt. viii. 32, the Lord Jesus is represented as commanding the devils to *go* into the herd of swine, "And he said unto them, Go!" Now if we consult the preceding verse we will perceive that the devils had first actually "besought him;" therefore the expression "Go" was used merely to signify his compliance with their urgent request; and therefore, was used purely *permissively*. (See *Dr. Sleight's Def. Dic.*)

21. Because of Man's Wickedness God Destroys Him.—And God saw that the *wickedness* of man was *great* in the earth, and that every imagination of the thoughts of his heart was only evil continually.....And the Lord said, I will *destroy* man whom I have created. Gen. vi. 5, 7.

Because of Man's Wickedness God will Not Destroy Him.—And the Lord said in his heart, I *will not* again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I smite any more every living thing. Gen. viii. 21.

There is not even a *semblance* of error here, for Gen. vi. 5, 7 shows that God will destroy the wicked. But Gen. viii. 21 is a promise that God will curse the ground no more, nor destroy every living thing. This does not say, however, that he will no more destroy the wicked; for he could easily destroy the sinners of earth without destroying every living thing.

Sceptics should be more careful, and not *wrest* the Scriptures, nor contradict their own ideas of language and good sense; for they claim to be models of consistency.

22. God's Attributes are Revealed in His Works.—For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. Rom. i. 20.

God's Attributes Cannot be Discovered.—Canst thou by searching find out God? Job xi. 7.—There is no searching of his understanding. Isa. xl. 28.

Were it not that this proposition is in the series, we should pass it without comment, for it certainly needs charity to even think the infidel *candid* in the above quotation. The Apostle, in Rom. i. 20, is showing that a knowledge of God's existence and providence can be clearly learned by the physical creation, or as the Psalmist says, "The heavens declare the glory of God, and the firmament sheweth his handywork." Ps. xix. 1. The whole Universe proclaims a God, infinite in power, wisdom and righteousness. But with this display of his glory and majesty we cannot find him out to perfection; and if the sceptic had quoted the whole verse in Job xi. 7, he would have answered his own cavil. We will here quote it, so that the reader may see how beautifully the Bible explains itself: "Canst thou, by searching, find out God? Canst thou find out the Almighty unto PERFECTION?" This at once takes from the infidel the apparent discrepancy which was made by garbling Job xi. 7. Nothing can ever be gained by misrepresenting ANY author, unless it is a *bad* reputation.

23. There is but One God.—The Lord our God is *one* Lord.—Deut. vi. 4.

There is a Plurality of Gods.—And God said, Let *us* make man in *our* own image. Gen. i. 26.—And the Lord God said, Behold the man has become as one of *us*. Gen. iii. 22.—And the Lord appeared unto him [Abraham] in the plains of Mamre.....And he lifted up his eyes and looked, and, lo, *three* men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Gen. xviii. 1, 2, 3.—For there are *three* that bear record in heaven, the Father, the Word, and the Holy Ghost. 1 John v. 7.

The *oneness* of the Eternal Father is everywhere taught in the Holy Writings. Truly we can say, our God is one. But this by no means implies that the word *God* always means the same Eternal Spirit. It is applied to idols and to men, in many places in the Holy Scriptures, as the reader will see by examining a *Concordance*. The word *God*, also, is applied to angels. In Gen. i. 26, it is said: “And *God* said, Let *us* make man in *our* image.” The word here translated *God*, is, in the Hebrew, *Elohim*, and is the same word translated *gods* in Gen. iii. 5. The word *Elohim* is plural, and is applied to the angels of the Eternal Spirit, who bear the name of Him who sent them.

In order to satisfy the reader that the above is true, we will give one case in point. In Psa. xcvi. 7, it is said of Christ, “Worship him, all ye gods.” And Paul, in quoting this text in Hebrews i. 6,* gives it thus: “Let all the angels of God worship him.” Hence, Gen. i. 26, where the plural form is used, applies to God’s angels, who came to do his will in the creation of man. The Deity can, at pleasure, em-

* See Barnes’ Notes on Hebrews i. 6.

power his angels to perform his will; and what he does by or through them he does himself. After man sinned, the *Elohim* say: "The man has become as one of us, to know good and evil." Hence all the plural forms of the pronouns find their solution in the word *Elohim*, which is also plural, and in many cases they have also the verbs agreeing with them in numbers. We cannot believe God came *personally* to earth and performed all the acts ascribed to him.

But, as we have before seen, the Deity has put his name in the angels who do his will on earth. This position is fairly illustrated in Gen. xviii. 1, 2, 3, which the sceptic quotes above to falsify the Bible, but which in reality tends to harmonize its difficulties. In this case, the three angels which meet Abraham he calls "My Lord." Hence this very text takes from the infidel his chief weapon of attack. So far as 1 John v. 7 is concerned, we would remark that the three which bear record in heaven are, the *Father*, who is the one Deity; and the *Word* which was made flesh by the Deity, and dwelt among men; and the *Holy Spirit* which proceeds forth from the (one) Father and the (one) Son. And as to the three being *one*, we would say they are one as far as the bearing of the record is concerned (as the sense of the text implies), but not "one God," which would ignore the sense of divine revelation. We therefore conclude that these passages are fairly explained by the Scriptures themselves; and, had the compiler of "Self-Contradictions" been as zealous in learning the Scriptures as he has been in trying to find discrepancies in them, he would not now be found fighting against God.

We now dismiss Chap. I. and appeal to the candour and good sense of the reader to decide whether there is ONE proposition fairly sustained by the infidel who wishes to destroy confidence in the blessed Bible, so that he may sow rank weeds of a heartless and unholy philosophy in the minds of men. O may the God of the Bible grant that there may be such a conviction forced home upon the sceptic's mind that he may repent and embrace the word of God as the harmonious revelation of truth; that he may now walk in the way of life, and attain hereafter to the glories of eternity.

MORAL PRECEPTS.



24. Robbery Commanded.—When ye go, ye shall not go empty; but every woman shall *borrow* of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall *spoil* the Egyptians. Ex. iii. 21, 22.—And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.....And they spoiled the Egyptians. Ex. xii. 35, 36.

Robbery Forbidden.—Thou shalt *not* defraud thy neighbour, neither *rob* him. Lev. xix. 13.—Thou shalt *not* steal. Ex. xx. 15.

Infidels in every age of the world have taken advantage of the fact that God commanded the Israelites to carry with them, when they left the land, a part of the wealth which *nominally* belonged to the Egyptians. Cannot even the sceptic see the justice of this? Has he never read of the long years during which Israel toiled without recompense? Has he never heard of the wealth which they amassed for their Egyptian masters? Or *why* does he accuse the God of heaven of injustice when he commands Israel to take a *small portion* of their *own earnings*? Truly “thou shalt not defraud thy neighbour;” but Israel had been defrauded for ages, and because Israel’s God takes from the Egyptians a portion of their ill-gotten spoils, and returns it to those who *earned* it, those weak and puny men who *dare* to sit in judgment upon the acts of Jehovah have set up the cry of “Robbery!” Oh, humanity! where is thy shame!

25. **Lying Approved and Sanctioned.**—And the woman [Rahab] took the two men, and hid them, and said thus: There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax. Josh. ii. 4, 5, 6.—Was not Rahab the harlot *justified* by works, when she had received the messengers, and had sent them out another way? James ii. 25.—And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women: for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives. Ex. i. 18-20.—And there came forth a spirit, and stood before the Lord, and said, I will persuade him..... I will go forth, and I will be a *lying spirit* in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth and do so. 1 Kings xxii. 21, 22.

Lying Forbidden.—Thou shalt *not* bear false witness. Ex. xx. 16.—Lying lips are abomination to the Lord. Prov. xii. 22.—All liars shall have their part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

In proposition 25, the great Author of all Truth is accused of approving and sanctioning *lying*. The case of Rahab is cited, and James ii. 25 is quoted to prove that she was justified *for lying*. Truly, this conclusion is “far-fetched” when the text says she was justified by *works*, because “she had received the messengers and sent them out another way.” She was justified for what she *did*, and not for what she *said*. The new case is that of the midwives, whom the king of Egypt commanded to destroy all the male children of the Hebrews. “But the midwives feared God, and did not as the king of Egypt commanded, but saved the male children alive.... There-

fore [because they feared God rather than man], God dealt well with the midwives." Their defence before the king, when reproved for their course, is another matter. God did not "deal well" with them as a reward for *what they told the king*, but for their *good works in saving the children alive*.

But how does the infidel know that what they told the king was false? It still remains to be proved that they were guilty of falsehood at all. Indeed it is more than likely, in the light of history and physiology that the midwives *told the truth* in respect to the hard-working daughters of Israel. For a reply to 1 Kings xxii. 21, 22, see the harmony of Prop. 20.

26. Hatred to the Edomite Sanctioned.—He [Amaziah] slew of Edom, in the valley of salt, ten thousand.....And he did that which was *right* in the sight of the Lord. 2 Kings xiv. 7, 8.

Hatred to the Edomite Forbidden.—Thou shalt *not* abhor an Edomite; for he is thy *brother*. Deut. xxiii. 7.

Prop. 26 is certainly the most *bare-faced* and *dishonest* misrepresentation that we have ever seen. In this instance the infidel is obliged to quote the Bible backwards, skipping four verses at a time, in order to prove his position.

It is evident that he has a very difficult case on hand this time. He quotes 2 Kings, xiv. 7: "He slew of Edom, in the valley of salt, ten thousand," and then skips backwards four verses, where the account of the king's reign begins, and quotes what was said of that monarch *while he was innocent of any man's blood*; viz., that "He did that which was right in the sight of the Lord." Thus every principle of truth and honour, every sentiment of candour and fairness, is

sacrificed to prove that a God of justice has sanctioned crime. *We can use no language sufficiently strong in condemning such palpable dishonesty.*

27.—Killing Commanded.—Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and *slay* every man his brother, and every man his companion, and every man his neighbour. Ex. xxxii. 27.

Killing Forbidden.—Thou *shalt not kill*. Ex. xx. 13.

The sceptic here quotes Ex. xxxii. 27 to prove that God has commanded murder. This is a record of one of the severest judgments of Jehovah, upon a people who had repeatedly trampled upon his laws and defied his power—they had sinned in the face of his mercy, and rebelled in the midst of his Fatherly care. Therefore he pronounces upon their guilty heads the penalty of death. The tender-hearted sceptic appears to be opposed to capital punishment. The laws of England forbid murder, but capital punishment is still in force for the worst of crimes; and because it is thus inflicted does it follow that the statutes of our country *contradict themselves*, and that they sanction murder, by hanging a criminal? The infidel's idea of justice (if indeed he has any) appears to be strangely perverted.

28. The Blood-shedder Must Die.—At the hand of every man's brother will I require the *life* of man. Whoso sheddeth man's blood, by man shall his blood be shed. Gen. ix. 5, 6.

The Blood-shedder Must Not Die.—And the Lord set a mark upon Cain, lest any finding him should *kill* him. Gen. iv. 15.

This is another specimen of “skipping backwards” in order to manufacture a contradiction. He quotes

the law which pronounces the penalty upon murder in Gen. ix., and then goes back five chapters and quotes the ivth chapter to prove that God violated his own law, *sixteen hundred and fifty-five years before it was ever made!* Such brazen efforts to garble the Bible must excite the pity of every candid reader.

29. The Making of Images Forbidden.—Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath. Ex. xx. 4.

The Making of Images Commanded.—Thou shalt make two *cherubims* of gold.....And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another. Ex. xxv. 18, 20.

In Exodus xx. 4, men are forbidden to make “unto themselves” any graven image, that is, they are commanded to *worship* nothing which is made by their own hands: and in Exodus xxv., where we find the instructions relative to the building of the Ark of the Covenant, it reads: “Thou shalt make two cherubims of gold,” etc. The first command forbids the *worship of images*, the second sanctions the creation of a beautiful symbol over the “mercy seat” of Jehovah. It was made “unto God,” and not “unto themselves.” It was not the object of worship; but the beautiful type of a glorious future. Cannot the Deity forbid the worship of idols, and at the same time permit his people to erect the golden symbols of his love and mercy without contradicting himself and violating his own law?

30.—Slavery and Oppression Ordained.—Cursed be Canaan: a *servant of servants* shall be unto his brethren. Gen. ix. 25.—Of the children of the strangers that do sojourn among you, of them shall ye buy.....They shall be your *bondmen for ever*: but over

your brethren, the children of Israel, ye shall not *rule* one over another *with rigour*. Lev. xxv. 45, 46.—I will *sell* your sons and daughters into the hand of the children of Judah, and they shall *sell* them to the Sabeans, to a people far off; for the *Lord* hath spoken it. Joel iii. 8.

Slavery and Oppression Forbidden.—Undo the heavy burdens.....let the oppressed go free.....*break every yoke*. Isa. lviii. 6.—Thou shalt *neither* vex a stranger, *nor oppress* him. Ex. xxii. 21.—He that *stealeth a man*, and *selleth him*, or if he be found in his hand, he shall surely be put to death. Ex. xxi. 16—Neither be ye called *masters*. Matt. xxiii. 10.

We now come to the 30th problem of the *Infidels' Arithmetic*; for the work we are reviewing is the *text-book* of nearly every sceptic in the land. In this instance, God is charged with *ordaining slavery and oppression*. Gen. ix. 25 is simply a *prophecy* of what *would* come to pass in the future; it is *not* a decree of what *shall be*. Lev. xxv. 45, 46 is so well explained by the following note from Dr. Cheever that we insert it entire. He says:

“Let us now read, along with this, the passage in Lev. xxv. 46, relating to the heathen servant or servants coming from the heathen nations into Judea for employment, and engaged under the same jubilee-contract,* the “*for ever contract*,” as in the preceding instance of the Hebrew servant so engaged. It reads thus: ‘Ye shall take them as an inheritance for your children after you, to inherit a possession; ye shall serve yourselves with them for ever.’ As we have said, the phraseology is almost *exactly the same* in the last clause, defining the extent of the contract with the heathen servant, as in the clause in Ex. xxi. 6,

* According to the Bible laws, all servants were released from their servitude at the end of each period of fifty years, or *jubilee periods*; for proof of which please read the whole 25th chapter of Leviticus.

which defined the extent of the contract with the Hebrew servant, the word 'forever' being used in both cases, and used with the same meaning, that is of a contract extending to the jubilee. The word bondman, or bondmen, *is not used in either passage*, though our translators have chosen to put it in the text in the passage applying to the heathen, but without the least authority or reason for so doing. Instead of saying *they shall be your bondmen for ever*, the passage simply says, just as concerning the Hebrew servant in Exodus, 'they shall *serve* you forever;' that is, 'they shall be your servants for the longest period admitted by your laws for any service or contract, even till the jubilee. And as engaged by such contract, and paid on such terms, ye do take them and may take them as an inheritance for your children after you, *for any part of the term of service unexpired*, when you, the head of the family, are taken away from your household. Then these servants, by you engaged and paid for an apprenticeship till the jubilee, shall be for your children to inherit as a possession—the possession of their time and service, which, by your contract with them, as rightfully belong to *your children* as to *you*, until the stipulated period comes to an end. *That is the jubilee contract, the 'forever contract.'* The passage in Ex. xxi. 6 is absolute demonstration in regard to this matter.

"And thus are all the refuges of lies swept away, by which the advocates of slavery (asserting that the heathen were slaves to the Hebrews, or could be held as such,) endeavour to make men believe that slavery is sanctioned by the law of God." See *God against Slavery*, pp. 156-7.

Joel iii. 8 is a *prophecy* of God's judgments upon the enemies of his people: "And they have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompence me, swiftly and speedily will I return your recompence upon your own head; because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: the children also of Judah, and the children of Jerusalem, have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: and I will sell *your* sons and *your* daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it."

It was the recompence returned upon their own heads: *because* they had sold the children of Judah into bondage, they must undergo the *same* punishment they had put upon God's people. Every candid reader will acknowledge the justice of this penalty.

31. Improvidence Enjoined.—Consider the lilies of the field, how they grow; they toil not, neither do they spin.....If God so clothe the grass of the field.....shall he not much more clothe you?.....Therefore, take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?.....Take therefore no thought for the morrow. Matt. vi. 28, 31, 34.—Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.....And lend, hoping for nothing again; and your reward shall be great. Luke vi. 30, 35.—Sell that ye have and give alms. Luke xii. 33.

Improvvidence Condemned.—But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. v. 8.—A good man leaveth an inheritance to his childrens' children. Prov. xiii. 22.

The two texts which seem to oppose each other in the above are Matt. vi. 31, 34 and 1 Tim. v. 8. McKnight's translation from the original Greek obviates the difficulty: "Therefore, say not anxiously . . . what shall we eat, etc. . . . Be not then *anxious* about the morrow . . . sufficient for the day is its own trouble." Matthew and Luke teach us to trust in him who feedeth the ravens, while Timothy and Proverbs urge us not to become indolent; for we must "work while the day lasts." Surely there is no contradiction here. While we are instructed to be industrious and economical in the expenditure of our means, we are to avoid *anxiety* in reference to the future supply of our wants: for if we seek *first* the Kingdom of God and his righteousness, all these things shall be added unto us.

32. Anger Approved.—Be ye angry, and sin not. Eph. iv. 26.

Anger Disapproved.—Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Eccl. vii. 9.—Make no friendship with an angry man. Prov. xxii. 24.—The wrath of man worketh not the righteousness of God. James i. 29.

Ephesians iv. 26 is thus rendered by Belsham: "If ye be angry, yet sin not;" and in this version he is sustained by Wakefield, Newcome, Bowyer, Beza, and Grotius.

"The words," says Dr. Whitby, "are not a command to be angry; but a caution to avoid *sinful* anger." Hence, all *apparent* discrepancy is obviated.

33. Good Works to be Seen of Men.—Let your light so shine before men, that they may see your good works. Matt. v. 16.

Good Works Not to be Seen of Men.—Take heed that ye do not your alms before men, to be seen of them. Matt. vi. 1.

To the casual reader, these passages might appear inharmonious, especially as the sceptic has left out an *important* part of the first text. The *beauty* of the passage will be seen by quoting it entire. "Let your light so shine before men that they may see your good works, and *glorify* your Father which is in heaven."

In Matt. v. 16, we are taught to let the light of truth so shine that men may be constrained to glorify God. Whereas Matt. vi. 1 forbids the giving of alms for the purpose of being *seen* of men, that we may receive the praises of the multitude. Truly,

"God is his own interpreter,
And he will make it plain."

The harmony of the text teaches us to work with reference to the glory of God, instead of our own glory.

34. Judging of others Forbidden.—Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. Matt. vii. 1, 2.

Judging of others Approved.—Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. 1 Cor. vi. 2, 3, 4.—Do not ye judge them that are within? 1 Cor. v. 12.

The points of discrepancy which are made to appear in the above passages are derived purely from wresting them from their context. The text in Matt. vii.

1, 2, has specific reference to a rash condemnatory spirit, which Jesus here highly reprehends, and warns his disciples against indulging in any course so unjust and wrong.

1 Cor. vi. 2-4 refers to the period of the millennial reign of Christ, when the saints will be joint rulers with him, executing the judgments of Jehovah upon the ungodly and the sinners against God's law, and at which time they will be seated on thrones of judgment, and reigning on the earth as "kings and priests" with Christ. In proof of this, read in connection with 1 Cor. vi. 2-4, Ps. cxlix. 5-9; Rev. v. 9, 13; Matt. xix. 28; Rev. xx. 4-6; Dan. vii. 13, 14, 18, 21, 27. The last text quoted by the infidel is 1 Cor. v. 12. A simple reading of the passage with its connections will satisfy the reader that it has reference to excluding from christian fellowship those who are unworthy the name of Christ. In the light of these facts, we would ask the candid reader where the sceptic has any ground for offering these passages as opposed to each other. But we have had, and probably shall continue to have, occasion to expose many cases equally palpable and unjust.

35. Christ Taught Non-resistance.—Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. Matt. v. 39.—All they that take the sword shall perish with the sword. Matt. xxvi. 52.

Christ Taught and Practised Physical Resistance.—He that hath no sword, let him sell his garment and buy one. Luke xxii. 36.—And when he had made a scourge of small cords, he drove them all out of the temple. John ii. 15.

Agreeable to Matt. v. 39, we are taught not to avenge ourselves or *resist evil*. The promotion of the

Christian religion does not depend upon carnal weapons, nor the sword. The sceptic, however, would have it appear that because Christ instructed his disciples, just before he was taken and crucified, to sell their garments and buy swords, etc., that he taught physical resistance. Whereas, the truth is, that when informed that there were *two* swords, he said they were enough. But they were *not* enough if they were to have a combat and resist those sent to take him; but they were enough for the purpose for which Jesus wished them, and that was to *practically* illustrate his *mercy* and *kindness*: for when Peter cut off the servant's ear, Jesus rebuked him for his rash act, and healed the bleeding wound. Hence from this circumstance we learn that Christ was a practical example of his own teaching. We conceive the foregoing to be all that it is necessary to notice.

36. Christ Warned his Followers Not to Fear being Killed.—Be not *afraid* of them that *kill* the body. Luke xi. 4.

Christ Himself Avoided the Jews for Fear of being Killed.—After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to *kill* him. John vii. 1.

Luke xii. 4 (not xi. 4, as above quoted,) is simply an exhortation to fear God rather than man. It teaches that we are not to shape our conduct to please the world; but to obey the commands of God, fearless of man's opposition: for "I, even I, am he that comforteth you, who art thou that thou shouldst be afraid of a *man* that shall die, and of the son of man which shall be made as grass; and *forgettest* the Lord thy Maker, that hath stretched forth the heavens and laid the foundations of the earth?"

John vii. 1 is an evidence simply that Christ sought to preserve his own life until the *time* came for him to be offered up. Did he not give up his life *cheerfully*, when the hour was come? He was a *willing* sacrifice for our sins. His blood was spilled even for those who are spending time in villifying his pure character, and charging the Son of God with falsehood. We may search in vain amid the records of the dark ages for ingratitude so base and black as *this*, which thus blots the pages of modern civilisation.

37. Public Prayer Sanctioned.—And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hand toward heaven. [Then follows the prayer.] And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven. 1 Kings viii. 22, 54.—And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me. 1 Kings ix. 3.

Public Prayer Disapproved.—When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.....But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret. Matt. vi. 5, 6.

The only text that seems to require any explanation, in the above, is Matt. vi. 5, 6, and this is simply a record of the conduct of that class which is still represented in the 19th century by those who make long and flowery speeches upon their knees, that they may be admired of men; and in opposition to this course, the disciples are admonished to secret prayer.

God's children are not forbidden to pray before men. Jesus, our great exemplar, prayed before the

multitude at the grave of Lazarus, and his followers may also thus acknowledge God before men; but we are forbidden to pray for the *purpose* of being seen of men, as well as to make long prayers for a *pretence*. Our instructions then, by both precept and example, are, not to be ashamed of God or afraid to acknowledge before men our dependence upon him. And as our great High Priest prayed before the multitude, we who try to follow his footsteps may do likewise. But we are also to remember that he most frequently sought solitude wherein to converse with the Most High; so also the great burden of the Christian's prayer is in *secret*, in the closet or in the chamber, where God alone can hear and approve; and we have the promise of an *open reward*. Prayer is our only means of communion with the Most High. He has communicated with us by his word; but we only commune with him through the means which he himself has ordained for our benefit. And surely we cannot neglect this, our greatest *earthly* privilege.

38. Importuning in Prayer Commended.—Because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.....And shall not God avenge his own elect, which cry day and night unto him? Luke xviii. 5, 7.—Because of his importunity, he will rise and give him as many as he needeth. Luke xi. 8.

Importunity in Prayer Condemned.—But when ye pray use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye, therefore, like, unto them: for your Father knoweth what things ye have need of before ye ask him. Matt. vi. 7, 8.

This proposition is so similar that it scarcely needs a reply. *Earnestness* and *constancy* of prayer are commended, while we are admonished not to use

“vain repetitions, as the heathen do.” The wise man says, Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God; for God is in heaven and thou upon earth, therefore let thy words be few.” Hence, we are to approach the Majesty of the skies with becoming reverence; we are to avoid the customs which the heathen adopt in addressing their gods; for an illustration of which please see the worship of Baal, as recorded in 1 Kings xviii. 26-29.

39. The Wearing of Long Hair by Men Sanctioned.—And *no razor* shall come on his head; for the child shall be a Nazarite unto God from the womb. Judg. xiii. 5.—All the days of the vow of his separation there shall be *no razor* come upon his head; until the days be fulfilled in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. Num. vi. 5

The Wearing of Long Hair by Men Condemned.—Doth not even nature itself teach you, that, if a man have *long hair*, it is *shame* unto him? 1 Cor. xi. 14.

This only needs a simple remark to obviate all difficulty. We will state for the information (?) of the sceptic, that many customs and practices which were sanctioned by the old Mosaic law passed away and were rendered obsolete by the termination of that dispensation. Hence his quotation from the New Testament, of a declaration which was made long after the fulfilment of the law, bears no evidence against the customs of the previous dispensation.

40. Circumcision Instituted.—This is my covenant which ye shall keep, between me and you and thy seed after thee; every man child amongst you shall be circumcised. Gen. xii. 10.

Circumcision Condemned.—Behold I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. Gal. v. 2.

The infidel has made precisely the same mistake here that he made in the previous proposition. Circumcision was instituted in the days of Abraham, and incorporated into the Mosaic law, which was nailed to the cross; for "Christ is the end of the law." So Paul *was right* when he said, that "if ye be circumcised, Christ shall profit you nothing;" for to conform to the requirements of a law which he had rendered obsolete, was virtually the rejection of him as the Messiah.

41. The Sabbath Instituted.—Remember the Sabbath day, to keep it holy. Ex. xx. 8.

The Sabbath Repudiated.—The new moons and *sabbaths*, the calling of assemblies, I cannot, away with; it is iniquity. Isa. i. 13.—One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. Rom. xiv: 5.—Let no man therefore judge you in meat or drink, or in respect of a holy day, or of the new moon, or of the Sabbath days. Gal. iv. 5.

The keeping of the seventh day, as holy time, was also instituted under the law and sanctioned by Jehovah in the Jewish dispensation. Isa. i. 13 is addressed to a class of persons who had sinned so fearfully before the Lord that their sacrifices were vain oblations, and their incense was an abomination unto him. Therefore, he saith, "Bring no more vain oblations—incense is an abomination unto me—the new moons and Sabbaths—the calling of assemblies—I cannot: away with—it is iniquity, *even* the solemn meeting. Your new moons and your appointed feasts my soul hateth." They had sinned until even their worship was offensive to Deity; for "The prayers of the *wicked* are an *abomination* to the Lord." Hence

he says, "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. *Your hands are full of blood.*" Does not *this* sufficiently explain why their new moons and Sabbaths were distasteful to God? But the keeping of the seventh day passed away with the law of which it was a component part. It is well to devote one day in the seven exclusively to the worship of God. The disciples met on the *first day* of the week, and it was also hallowed by the resurrection of our Lord. Hence we recognize THIS as the day of worship; but there is *now* no *law* of God which commands us to observe the Mosaic Sabbath. Hence Rom. xiv. 5, and Gal. iv. 5, are to the point.

42. The Sabbath Instituted because God Rested on the Seventh Day.—For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Ex. xx. 11.

The Sabbath Instituted because God brought the Israelites out of Egypt.—And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. Deut. v. 15.

Any close observer will see at once that there is no want of harmony here. Ex. xx. 11 shows *why* "the Lord *blessed* the seventh day and *hallowed* it," and Deut. v. 15 shows why he commanded Israel to *keep* the Sabbath day, *after it was instituted*. So there is not even the semblance of a contradiction here. Comment is unnecessary.

43. No Work to be done on the Sabbath under Penalty of Death.—Whosoever doeth *any work* in the Sabbath day, he

shall surely be put to death. Ex. xxxi. 15.—And they found a man that gathered sticks upon the Sabbath day. . . And all the congregation brought him without the camp, and *stoned* him with stones, and he died; as the Lord commanded Moses. Num. xv. 32, 36.

Jesus Christ Broke the Sabbath and Justified his Disciples in the same.—Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. John v. 16.—At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is *not lawful* to do upon the Sabbath day. But he said unto them..... Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? Matt. xii. 1, 2, 3, 5.

The Son of God is here accused of violating the Sabbath; but we answer the charge in the words of Jesus himself, “The Sabbath was made for man, and not the man for the Sabbath. *Therefore the Son of Man is Lord also of the Sabbath.*”

44. Baptism Commanded.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

Baptism Not Commanded.—For Christ sent me *not* to baptize, but to preach the gospel.....I thank God that I baptized none of you, but Crispus and Gaius. 1 Cor. i. 17, 14.

The infidel here quotes the commission for baptism, and then takes advantage of the words of Paul and tries thereby to nullify the commission. This logic is so weak that it does not deserve any answer. Suppose Paul did not receive an *especial* commission to baptize, does that prove that Jesus gave no such commission to *any one*? Shame upon such pitiful objections to God's word!

45. Every Kind of Animal Allowed for Food.—Every moving thing that liveth shall be meat for you. Gen. ix. 3.—Whatsoever is sold in the shambles that eat. 1 Cor. x. 25.—There is nothing unclean of itself. Rom. xiv. 14.

Certain Kinds of Animals Prohibited for Food.—Nevertheless these ye shall *not eat* of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof: therefore, they are *unclean* unto you. And the *swine*, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall *not eat* of their flesh, nor touch their dead carcase. Deut. xiv. 7, 8.

This is one of those propositions that needs no reply; but the fact that it belongs to the series crowds it upon our notice; so we will simply remark that Gen. ix. 3 refers to a period eight hundred and ninety-seven years (according to the best chronology we have) before that law against the use of certain meats was enacted.

Deut. xiv. 7, 8 is a record of the enactment of that law. And 1 Cor. x. 25, and Rom. xiv. 14 were written, the one twenty-nine, and the other thirty years *after* the law was *abolished*. We think this explanation must prove satisfactory even to an infidel.

46. The Taking of Oaths Sanctioned.—If a man vow a vow unto the Lord, or swear an *oath* to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth. Num. xxx. 2.—Now, therefore, *swear* unto me by God..... And Abraham said, I will *swear*..... Wherefore he called the place Beersheba, (the well of the oath,) because there they sware both of them. Gen. xxi. 23, 24, 25, 31.—And Jacob *swore* by the fear of his father Isaac. Gen. xxxi. 53.—Because he [God] could swear by no greater, he *swore* by himself. Heb. vi. 13.

The Taking of Oaths Forbidden.—But I say unto you, *swear not at all*; neither by heaven, for it is God's throne; neither by the earth, for it is his footstool. Matt. v. 34.

Oaths were allowed under the old dispensation, and forbidden under the new. Had the sceptic been *aware* of the fact that *Christ was the end of the law*, and *honest* enough to acknowledge it, it would have saved us much useless labour.

47. Marriage Approved.—And the Lord God said, It is not good that the man should be alone ; I will make him an help-meet for him. Gen. ii. 18.—And God said unto them, Be fruitful, and multiply, and replenish the earth. Gen. i. 28.—For this cause shall a man leave father and mother, and shall cleave unto his wife. Matt. xix. 5.—Marriage is honourable in all.—Heb. xiii. 4.

Marriage Disapproved.—It is good for a man not to touch a woman. 1 Cor. vii. 1.—For I [Paul] would that all men were even as I myself . . . It is good for them if they abide even as I. 1 Cor. vii. 7, 8.

The compiler of the work before us here quotes Paul to nullify the marriage covenant ; but he has, as usual, misrepresented the text and vilified its author. 1 Cor. vii. 1, so far from disapproving of marriage, is actually addressed to *married people*, as the whole connection shows. The 7th and 8th verses are addressed to *widows* and *widowers*, “I say therefore, to the *unmarried* and *widows*, it is good for them if they abide even as I.” The word “unmarried” in the above text is *agamoi* and applies to those who have lost their companions, “It is good for them if they abide even as I.” That is, it was good for them to remain in a widowed state, for, according to the best historical evidence we can get, Paul was at this time a widower. The prevalent idea, that Paul was a bachelor, has no foundation either in his epistles or in history. *Eusebius*, *Clement*, and other authentic historians speak of him as a married man.

48. Freedom of Divorce Permitted.—When a man has taken a wife and married her, and it come to pass that she find no favour in his eyes . . . then let him write her a bill of divorce-ment, and give it in her hand, and send her out of his house. Deut. xxiv. 1.—When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife . . . and after that thou shalt go in unto her and be her husband, and she shall be thy wife . . . And if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandize of her. Deut. xxi. 10, 11, 14.

Divorce Restricted.—But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery. Matt. v. 32.

The reader will see at once that the texts quoted in Deuteronomy refer to the Mosaic Dispensation, and that in Matthew is the law of Christ. Our *learned* (?) *historian* has made this *blunder* so often, that we are weary of correcting him. Had he omitted that class of contradictions, “falsely so called,” his propositions would have been few indeed.

49. Adultery Forbidden.—Thou shalt not commit adultery. Ex. xx. 14.—Whoremongers and adulterers, God will judge. Heb. xiii. 4.

Adultery Allowed—But all the women children that have not known a man by lying with him, keep alive for yourselves. Num. xxxi. 18.—And the Lord said unto Hosea, Go, take thee a wife of whoredoms ! . . . Then said the Lord to me [Hosea], Go yet, love a woman, beloved of her friend, yet an adulteress. . . . So I bought her . . . and said unto her, Thou shalt abide for me many days: thou shalt not play the harlot, and thou shalt not be for another man: so will I also be to thee. Hos. ii. 1, 2, 3.

Num. xxxi. 18 is here quoted to prove that Moses authorized the Israelites to make concubines of the

whole number of female children. But the whole tenor of the law, and especially the statute recorded in Deut. xxi. 10-14, proves most decisively to the contrary. They were merely permitted to possess them as female slaves, educating them in their families, and employing them as domestics—for the laws concerning fornication, concubinage and marriage, forbade an Israelite from even *marrying* a captive without delays and previous formalities. If the reader will study the whole connection of Hosea i., he will see that under the figure of a wife proving false to her marriage vows, and bearing children likely to follow her example, the prophet represents the shameful idolatry of Israel which provoked God to cast them off. The whole passage conveys information by action, instead of words. That is, it is an allegorical representation of the ingratitude and unfaithfulness of the nation. The Lord had provided for and protected Israel. He had cared for them as a thoughtful husband cares for his wife. And they owed the fidelity of a wife to a tender husband. Instead of this, however, they had long addicted themselves to *spiritual* fornication, or idolatry. (See *Cottage Bible*.)

53.—Marriage or Cohabitation with a Sister Denounced.

—Cursed is he that lieth with his *sister*, the daughter of his father. Deut. xxvii. 22.—And if a man shall take a *sister*, his father's daughter, or his mother's daughter . . . it is a wicked thing. Lev. xx. 17.

Abraham Married his Sister and God Blessed the Union.

—And Abraham said. . . . She is my *sister*; she is the daughter of my father, but not the daughter of my mother. Gen. xx. 11, 12. —And God said unto Abraham, As for Sarah, thy wife, . . . I will bless her, and give thee a son also of her. Gen. xii. 16,

The Bible indeed denounces marriage with a sister, but the truthful declaration of Abraham was made *four hundred and seven years* before any law was enacted against the marriage of near relatives. Says Dr. Sleigh, "There are two very obvious reasons why, at the *beginning*, near relations were not prohibited intermarrying:

1. No physical evil arises from it till repeated through general generations.

2. In the beginning, as it seemed fit to the Creator that the earth should be populated from one pair, it was indispensably necessary for even brothers and sisters to marry, but as generations began to increase the necessity became diminished and the physical evil increased, till it seemed good to the Almighty to give specific directions on the subject. Since that time, of course, intermarrying with near relations has been criminal."

51. A Man may Marry his Brother's Widow.—If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her and take her to wife. Deut. xxv. 5.

A Man may Not Marry his Brother's Widow.—If a man shall take his brother's wife, it is an unclean thing . . . they shall be childless.—Lev. xx. 21.

Lev. xx. 21 forbids a man taking his brother's WIFE, while Deut. xxv. 5 permits him to marry his brother's WIDOW. The difference is obvious. While a woman's husband *lives* she is a *wife*, but at his *death* she ceases to be a *wife* and becomes a *widow*. Hence Lev. xx. 21 is simply an enactment against adultery.

52. Hatred to Kindred Enjoined.—If any man come unto me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Luke xiv. 26.

Hatred to Kindred Condemned.—Honour thy father and mother. Eph. vi. 2.—Husbands love your wives . . . For no man ever yet hated his own flesh. Eph. v. 25, 29.—Whosoever hateth his brother is a murderer. 1 John iii. 15.

In Luke xiv. 26 the word *hate* merely signifies to *love less*. Please notice that a man is commanded to hate *his own life* in the same sense that he is commanded to hate his relatives. The meaning of the text evidently is, that he who so loves his father and mother or *his own flesh* as to obey any of their impulses, orders or directions, in opposition to the commands of God, "*cannot be my disciple.*" It is evident that according to Scripture usage, the word *hate* simply means to love less. Thus in Proverbs we find the declaration, "He that spareth the rod hateth his son." If our affections are placed upon God and his Son, everything else will be of minor importance.

53. Intoxicating Beverages Recommended.—Give *strong drink* to him that is ready to perish, and *wine* to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more. Prov. xxxi. 6, 7.—Drink no longer water, but use a little *wine* for thy stomach's sake, and thine often infirmities. 1 Tim. v. 23.—*Wine maketh glad* the heart of man. Ps. civ. 15.

Intoxicating Beverages Discountenanced.—Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Prov. xx. 1.—Look not upon the wine when it is red; when it giveth his colour in the cup . . . At the last it biteth like a serpent and stingeth like an adder. Prov. xxiii. 31, 32.

The first three texts simply recommend the use of wine for medicinal purposes, and the last two forbid

its use as a *beverage*. Such foolish objections are a *shame* to the boasted intellect of manhood.

54. It is our Duty to obey Rulers, who are God's Ministers, and punish Evil Doers only.—Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. . . . For this cause pay ye tribute: for they are God's ministers, attending continually upon this very thing. Rom. xiii. 1, 2, 3, 6. The Scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do. Matt. xxiii. 2, 3.—*Submit* yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers. 1 Pet. ii. 13, 14.—I counsel thee to keep the king's commandment . . . Whoso keepeth the commandment shall feel no evil thing. Eccl. viii. 2, 5.

It is Not our Duty always to obey Rulers, who sometimes Punish the Good, and receive unto themselves Damnation therefor.—But the midwives feared God, and did not as the king of Egypt command them . . . Therefore God dealt well with the midwives. Ex. i. 17, 20.—Shadrach, Meshach, and Abed-nego answered and said, . . . Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Dan. iii. 16, 18.—Wherefore king Darius signed the writing and the decree . . . (that whosoever shall ask a petition of any God . . . for thirty days . . . he shall be cast into the den of lions) . . . Now, when Daniel knew that the writing was signed, he went into his house, and . . . kneeled upon his knees three times a day, and prayed . . . as he did aforetime. Dan. vi. 9, 7, 10.—And the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. Acts. iv. 26, 27.—Beware of the Scribes, which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues . . . These shall receive greater damnation. Mark xii. 38, 39, 40.—And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again

to Pilate, . . . And Pilate gave sentence. . . . And when they were come to the place, which is called Calvary, there they crucified him. . . . And the people stood beholding. And the rulers also with them derided him. Luke xxiii. 11, 24, 33, 35.

The long array of texts here quoted, simply teaches God's children to obey every law of the "powers that be," that is founded in justice and equity. When any State law conflicts with the National Constitution, it is not our duty to obey it, so when human law conflicts with the law of God, we are not to bow to the lesser, but yield our obedience to the great Law-giver of the Universe. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Hence, whenever we can obey rulers and magistrates without conflicting with the law of God, we are scripturally bound to do so. But if man legislate against God and his truth, our obligation to them ceases; for instance, the Fugitive Slave law was made by man, but it conflicted with God's command to do to others as we would that they should do to us; hence no Christian could consistently act up to its requirements. The immortal Blackstone—England's pre-eminent jurist—well remarks that "An *enactment* is *not* a *law*, when it conflicts with the law of God."

55. Woman's Rights Denied.—And thy desire shall be to thy husband, and he shall *rule* over thee. Gen. iii. 16.—I suffer not a woman to teach, nor to usurp authority over the man, but to be in *silence*. 1 Tim. ii. 12. They are commanded to be under *obedience*, as also saith the law. 1 Cor. xiv. 34.—Even as Sarah *obeyed* Abraham, calling him Lord. 1 Pet. iii. 6.

Woman's Rights Affirmed.—And Deborah, a prophetess, . . . *judged* Israel at that time. . . . And Deborah said unto Barak, Up! for this is the day in which the Lord hath delivered Sisera into *thine* hand. . . . And the Lord discomfited Sisera, and all his chariots.

and all his host, with the edge of the sword before Barak. Judges iv. 4, 14, 15.—The inhabitants of the villages ceased, they ceased in Israel, until I, Deborah, arose, a mother in Israel. Judges v. 7.—And on my hand maidens I will pour out in those days of my spirit, and they shall prophesy. Acts ii. 18.—And the same man had four daughters, virgins, which did prophesy. Acts xxi. 9.

Because a woman is taught to render due respect to her husband and not to usurp authority over him; because women were forbidden to habitually speak in public, or to interfere with matters which it was a man's business to attend to—does it therefore follow that when the Lord pours out his spirit upon them, that they are still to be silent? If God bestows an extraordinary gift upon woman, or gives her a work to do, no apostle of Jesus would forbid her. Anna was allowed to prophesy in the temple as well as Simeon. And Paul's prohibition of a woman's praying or prophesying *unveiled* was certainly an acknowledgement of her right to do so, under such a regulation. Hence the Bible gives to woman a position of dignity, and also of delicacy—it points out the true sphere in which she is to act with becoming modesty and self-respect.

56. Obedience to Masters Enjoined.—Servants *obey* in all things your masters according to the flesh. . . And whatsoever ye do, do it heartily, as to the Lord. Col. iii. 22, 23.—Be *subject* to your *masters* with all fear; not only to the good and gentle, but also to the froward. 1 Pet. ii. 18.

Obedience Due to God Only.—Thou shalt worship the Lord thy God, and him only shalt thou *serve*. Matt. iv. 10.—Be *not* ye the servants of men. 1 Cor. vii. 23.—Neither be ye called masters: for one is your master, even Christ. Matt. xxiii. 10.

The passages in the first part of this proposition simply teach servants to obey their masters in matters

relating to their regular employment. But the infidel thinks he finds a contradiction of this in Matt. iv. 10, which teaches that the "Lord thy God" is the only object of worship. But it requires little discernment to see that this passage has no reference to secular things. He also quotes 1 Cor. vii. 23, which reads, "Ye are bought with a price; be not ye the servants of men." Christ having given his life for the saints, they are to obey him in preference to men. There is surely no contradiction here, for the texts quoted in the first part of the proposition nowhere teach that servants are to obey their masters in preference to Christ.

Matt. xxiii. 10 is an admonition to the saints, which forbids the assumption of titles.

57. There is an Unpardonable Sin.—He that shall blaspheme against the Holy Ghost hath never forgiveness. Mark iii. 29.

There is No Unpardonable Sin.—And by him all that believe are justified from all things. Acts xiii. 39.

The key to this problem is found in the latter part of the text last quoted, and which the infidel was obliged to leave off in order to make out his "contradiction." The text reads thus:—"And by him all that believe are justified from all things from which ye could not be justified *by the law of Moses.*" By quoting the whole text, the difficulty is at once obviated. There was no justification in the law of Moses, as will appear from Rom. iii. 20: "Therefore, by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin." It is not the province of law to justify, but to condemn those who transgress. Hence, in the New

Testament, justification is attributed to the grace of Jesus Christ. The unpardonable sin mentioned in Mark could not be committed under the dispensation of the law. Hence, Acts xiii. 39 has no reference to it whatever. The unpardonable sin consists in an apostacy from the truth of the Gospel. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4-6.

HISTORICAL FACTS.



58. **Man was Created After the other Animals.**—And God made the beasts of the earth after his kind, and the cattle after their kind . . . And God said, Let *us* make *man* . . . So God created man in his own image. Gen. i. 25, 26.

Man was Created Before the other Animals.—And the Lord God said it is not good that *man* should be *alone*: I will make a help-meet for him. And out of the ground the Lord God formed every *beast* of the field, and every fowl of the air, and brought them unto Adam to see what he would call them. Gen. ii. 18, 19.

The latter part of Gen. ii. 18, 19, is simply a repetition of Gen. i. 25, 26. The idea from the original Hebrew would perhaps be more clearly expressed by the following rendering: “The Lord God brought every beast of the field, and every fowl of the air (which he had formed out of the ground), unto Adam to see what he would call them.” The mere redundancy of expression is a frivolous pretext for a cavil.

59. **Seed Time and Harvest were Never to Cease.**—While the earth remaineth, seed time and harvest . . . shall not cease. Gen. viii. 22.

Seed Time and Harvest Did Cease for Seven Years.—And the seven years of *dearth* began to come . . . And the *famine* was over all the face of the earth. Gen. xli. 54, 56. For these two years hath *famine* been in the land; and yet there are five years in which there shall *neither be earing nor harvest*. Gen. xlv. 6.

This “contradiction,” like many others, has been manufactured by wresting a text from its connection. Gen. viii. 22 is simply a promise of the change of seasons. The true ellipsis of the text is as follows: “Seed time and harvest time shall not cease.” God has no where promised us a crop of grain every year, but simply that seed time and harvest time shall continue. This is evident not only from the grammatical construction of language, but from the whole connection. The verse reads as follows:—“While the earth remaineth, seed time and harvest [time] and cold and heat and summer and winter and day and night shall not cease.”

60. God Hardened Pharaoh's Heart.—But I will *harden* his *heart*, that he shall not let the people go. Ex. iv. 21.—And the Lord *hardened* the *heart* of Pharaoh. Ex. ix. 12.

Pharaoh Hardened his Own Heart.—But when Pharaoh saw that there was respite, *he hardened his heart*, and hearkened not unto them. Ex. viii. 15.

This proposition admits of the most easy solution. Both texts are strictly true. God was the cause of hardening Pharaoh's heart, because he it was who offered mercies to the wicked king upon conditions of obedience: and on the other hand it is equally true that Pharaoh hardened his own heart, because he resisted the kindness and mercy of God, and brought desolation and ruin upon himself and kingdom.

61. All the Cattle and Horses in Egypt Died.—Behold, the hand of the Lord is upon thy cattle which is in the field, upon the *horses*, upon the asses, upon the camels, upon the oxen, and upon the sheep . . . And *all the cattle of Egypt died*. Ex. ix. 3, 6.

All the Horses of Egypt did Not Die.—But the Egyptians pursued after them (all the *horses* and chariots of Pharaoh, and his horsemen, and his army), and overtook them encamping by the sea. Ex. xiv. 9.

The infidel here endeavours to prove first, that all the horses of Egypt were slain by God's judgment; and second, that they pursued the children of Israel with horses. But it is very evident that their horses were not all killed (if indeed any of them were), from the following facts :

1st. The threat simply includes the animals in the field; and the horses belonging to the royal service could not have been labouring in the field: and there were probably many others also that were not there.

2nd. The record only says that "all the *cattle* of Egypt died." It does not say that the horses died also. And it will be noticed that the disease which was sent upon the cattle, to destroy them, was the *murrain*—a disease not likely to attack horses!

3rd. The words, both in the Hebrew and Greek, which are rendered "all" in our version, in many instances simply mean "many," or a "large proportion," "a majority." For instance, "*All* Judea went out to be baptised of John in Jordan:" still we have accounts of a certain class that did not go. See also the declaration that "death has passed upon all men;" yet we have the history of two men who never died. Hence we may safely infer that the term is used in the same legitimate sense in the text before us.

62. Moses Feared Pharaoh.—And Moses *feared*, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled before the face of Pharaoh, and dwelt in the land of Midian. . . . And it came to pass, in process of time, that the king of Egypt died. . . . And the Lord said unto

Moses, in Midian, Go, return unto Egypt; for all the men are dead which sought thy life. Ex. ii. 14, 15; Ex. ii. 23; Ex. iv. 19.

Moses Did Not Fear Pharaoh.—By faith he [Moses] forsook Egypt, *not fearing* the wrath of the king.—Heb. xi. 27.

The texts quoted in Exodus refer to Moses' flight from Egypt at the time he slew the Egyptian, at which time it is very evident that he feared the wrath of Pharaoh. But Heb. xi. 27 refers explicitly to the time when Moses left Egypt with the children of Israel, and as at this time he was acting directly in harmony with the express commands of Jehovah, he had no cause to fear an earthly tyrant.

63. There Died of the Plague Twenty-four Thousand.—And those that died in the plague were twenty and four thousand. Num. xxv. 9.

There Died of the Plague but Twenty-three Thousand.—And fell in one day three and twenty thousand. 1 Cor. x. 8.

This problem is clearly explained by Bagster's note upon the first text, which we insert. "St. Paul reckons only 23,000, though some manuscripts and versions, particularly the latter Syrian and Armenian, have also here 24,000. Allowing the 24,000 to be genuine (and none of the Hebrew manuscripts exhibit a various reading here), and the 23,000 of St. Paul to be as genuine, the two places may be reconciled by supposing, what is very probable, that Moses includes in the 24,000 the 1,000 men who were slain, in consequence of the judicial examination (verse 4); as well as the 23,000 who died of the plague, while St. Paul only refers to the latter. Hence it is clear that the whole number of those who died of the plague was 24,000, while it is equally true, as Paul says, that 'there fell, *in one day* three and twenty thousand.'"

64. John the Baptist was **Elias**.—This is Elias which was for to come. Matt. xi. 14.

John the Baptist was **Not Elias**.—And they asked him, What then? Art thou Elias? And he said I am not. John i. 20.

Matt. xi. 14 reads, "If ye will receive **IT**, this is Elias which was for to come."

The reader will see at once by the pronoun used in the foregoing text, that it does not refer to the *person* of Elias. It simply conveys the idea that John the Baptist was the forerunner, or the Elias of the *first* advent, as Elias *himself* is to be the forerunner of the *second*. If we should say that Abraham Lincoln was the Washington of the 19th century, no one would suppose that we intended to convey the idea that he was *in fact* George Washington. And although John was indeed the *Elias*, or forerunner of the first advent of the Messiah, yet in reply to the question "Art thou Elias?" (*i. e.* the veritable prophet) he truthfully answers, "*I am not.*" His position is easily explained by the text which says "he came in the spirit and power of Elias."

65. The Father of Joseph, Mary's Husband, was **Jacob**.—And Jacob begat Joseph, the husband of Mary, of whom was born Jesus. Matt. i. 16.

The Father of Mary's Husband was **Heli**.—Being the son of Joseph, which was the son of Heli. Luke iii. 23.

This problem is easily solved by the following considerations: It is evident, from Matt. i. 16, that Jacob was the *natural* father of Joseph, while Heli was the father of Mary, his wife; and as Mary was the only child and heiress of Heli (according to the Talmud) when Joseph married her, he became the

only son and heir of Heli. The Jews often traced genealogy in this way. "For instance, in 1 Chron. ii. 22, Jair is reckoned among the posterity of Judah: because the grandfather of Jair (ver. 21) had married the daughter of Machir, of a noble house in the tribe of Manasseh (ch. vii. 14.) Therefore the same Jair is called the son of Manasseh, although he was only related to Manasseh by marriage." (See *Def. Dic.*)

66. The Father of Salah was Arphaxad.—And Arphaxad lived five and thirty years and begat Salah. Gen. xi. 12.

The Father of Sala was Cainan.—Which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad. Luke iii. 35, 36.

Some authors state that Cainan was the surname of Sala, and that the names should read thus: "The son of Heber, which was the son of Sala-Cainan, the son of Arphaxad." This is the more probable, as the words *the son* are supplied by the translators in order to make it more intelligible to us; for the genealogies, as they stand in the Jewish records, are simply a series of names. Hence the translator, who was unacquainted with the names, might easily make a division as above.

67. There were Fourteen Generations from Abraham to David.—So all the generations from Abraham to David are fourteen generations. Matt. i. 17.

There were but Thirteen Generations from Abraham to David.—Abraham begat Isaac...Jacob...Judas...Phares...Esrom...Aram...Aminadab...Naason...Salmon...Booz...Obed...Jesse...David. (13.)—Matt. i. 2-6.

Generation is a term applied either to a regular descent from father to son, or to a certain number

of years. It is in this latter sense Matthew makes use of the word generation: "So all the generations from Abraham to David are fourteen generations," etc. Not fourteen regular successions of fathers and sons; for he *proves* he never meant any such thing by giving, in the same paragraph, the names of a number of persons sufficient to constitute the chain of progenitors up to Abraham, but not sufficient to make fourteen *progenitors* between David and Abraham. The term generation, even at the present day, is applied to a number of years.

In the English Court of Chancery, it has varied from sixty to twenty years. Among the Jews it has also varied from one hundred to thirty years, so that the number of years constituting the term *generation* has varied at different periods of the world. Matthew took his account from the Jewish records, and just copied what he found therein recorded. Hence the number of years constituting fourteen generations, from Abraham to David, was probably different from the number of years constituting fourteen generations from David until the Babylonish captivity; and again from the latter event to the coming of Christ. Thus we find that so far from there being any evidence of error in Matthew's statement, the error is in the mind of the sceptic. (See *Dr. Sleight*.)

68. There were Fourteen Generations from the Babylonish Captivity to Christ.—And from the carrying away into Babylon unto Christ are fourteen generations. Matt. i. 17.

There were but Thirteen Generations from the Babylonish Captivity to Christ.—And after they were brought to Babylon, Jechonias begat Salathiel...Zerobabel...Abiud...Eliakim...Azor...Sadoc...Achim...Eliud... Eleazar ...Matthan...Jacob...Joseph, the husband of Mary, of whom was born Jesus. (13.)—Matt. i. 12-16.

This has been explained under the foregoing proposition. It is evident that Matthew's term *generations* signifies a certain number of years, which were recognized as generations, according to the Hebrew standard.

69. The Infant Christ was Taken into Egypt.—When he arose he took the young child and his mother by night and departed into Egypt, and was there until the death of Herod . . . But when Herod was dead . . . he took the young child and his mother and came . . . and dwelt in a city called Nazareth. Matt. ii. 14, 15, 19, 21, 23.

The Infant Christ was Not Taken into Egypt.—And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord . . . And when they had performed all things according to the law of the Lord, they returned . . . to their own city, Nazareth. Luke ii. 22, 39.

The sceptic's only difficulty on this point appears to be that he has got *his* chronology badly *mixed*. Luke writes on this subject of an event which took place a year previous to that recorded by Matthew. He says, "And when the days of her purification were accomplished [*i. e.* thirty-three days, according to the law of Moses], they brought him [the child] to Jerusalem to present him to the Lord [please read the beautiful law recorded in Ex. xiii. 2, Ex. xxii. 29], and to offer a sacrifice according to that which is said in the law of the Lord—a pair of turtle doves or two young pigeons. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth."

And, according to the best chronology, it was a year after this event, that Joseph being warned of

God in a dream, took the young child and his mother by night and fled into Egypt, where they remained until the death of Herod.

Before leaving this subject, we ought to remark for the *information* (?) of the Infidel, that the events recorded in the Bible are not always *arranged* in the precise order in which they occurred. It is by no means necessary, in order for the Bible to be *true*, that all the events recorded by Matthew must chronologically *precede* those recorded by Mark and Luke. We see, therefore, in conclusion, that after the days of her [Mary's] purification, they returned to their own city Nazareth, and dwelt there a year, *after which* the infant Christ *was* taken into Egypt. Any ordinary mind can see the harmony between Matthew and Luke on this subject.

70. Christ was Tempted in the Wilderness.—And immediately [after Christ's baptism] the Spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan. Mark i. 12, 13.

Christ Was Not Tempted in the Wilderness.—And the third day [after Christ's baptism] there was a marriage in Cana of Galilee . . . Both Jesus was called and his disciples to the marriage. John ii. 1, 2.

This *contradiction* (?) was manufactured by the three words *after Christ's baptism*, which has been inserted by the Infidel in the last text. This statement enclosed in brackets is simply *false*. And had the sceptic read the previous chapter with any attention, he might have known it to be such, for it gives no account whatever of Christ's baptism.

The subjects of the chapter are, 1. The position and office of Christ, and 2. The testimony of John

wise men visited them.

the
remained at Bethlehem a year where

that he *was the Christ*, and this he proves by a statement of what occurred four years previous, when he immersed the Messiah in the Jordan. And the next day after this, it appears he was with the same persons (or other unbelievers) again; for seeing Jesus coming unto him he said, "Behold the Lamb of God, which taketh away the sins of the world," and adds, "This is he of whom I said [at the time of the baptism, see Matt. iii. 11], After me cometh a man which is preferred before me." He then continues his testimony with the words, "And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

In John ii. 1, we find the sceptic's quotation, "And on the third day there was a marriage in Cana of Galilee," etc. The third day after what? Not the third day after Christ's baptism, as the Infidel states, *for that took place four years previously* (as is easily seen by noticing the chronology at the head of the chapters), but the third day after the events recorded in the foregoing chapter, that is after John thus testifies to others that Jesus was the Christ, and proves his testimony by a statement of what he himself witnessed.

This proposition exhibits a dishonesty so bold and shameless that none but an Infidel would have the assurance to hold it up before a civilized world.

71. Christ Preached His First Sermon on the Mount.—And seeing the multitude he went up into a *mountain*, and when he was set his disciples came unto him. And he opened his mouth and taught them, saying. Matt. v. 1.

from recognized Christ after he returned from
 the wilderness of temptation. It was 3 days after this

Christ Preached His First Sermon in the Plain.—And he came down with them and stood in the *plain*; and the company of his disciples, and a great multitude of people, . . . came to hear him. . . . And he lifted up his eyes on his disciples and said. Luke vi. 17, 20.

This is another instance in which a direct falsehood has been ingeniously conveyed to the mind. What authority has the Infidel for stating that the sermon which Christ delivered on the plain, as recorded in Luke vi. 17, 20, *was his first sermon*? What authority, indeed? What pretext or excuse can he have for this, when the very chapter preceding gives an account of Christ preaching a sermon from Simon's ship on the edge of Gennesaret, while his audience thronged the shore. And in the chapter *next preceding this* we find the declaration, "And Jesus returned in the power of the Spirit unto Galilee, and there went out the fame of him through all the regions round about, and he taught in their synagogues, being glorified of all." Luke iv. 14, 15. Immediately after this follows an account of a sermon in the synagogue at Nazareth. Again in verse 31 of the same chapter we read, "And [he] came down to Capernaum . . . and taught them on the Sabbath day." And when they urged him to stay with them, his reply, as recorded in verse 43, is, "I must preach the Kingdom of God in other cities, for therefore am I sent; and he preached in the synagogues of Galilee."

Yet, in the very face of all these declarations in the two preceding chapters, when we come to the next instance recorded in Luke vi., the sceptic very coolly calls it *his first sermon*!! What beautiful consistency!! Had the Infidel taken the trouble to *read* the sermon delivered on the mount (Matt. v.), and the one de-

livered on the plain (Luke vi.) he would also have discovered *some* difference in the discourses.

72. John was in Prison when Jesus went into Galilee.—Now, after that John was put in prison, Jesus came into *Galilee* preaching the gospel of the Kingdom of God. Mark i. 14.

John was Not in Prison when Jesus went into Galilee.—The day following, Jesus would go forth into *Galilee*. John i. 43.—And after these things came Jesus and his disciples into the land of Judea . . . And John was baptizing in *Ænon* . . . For John was *not yet* cast into prison. John iii. 22, 23, 24.

This proposition is so arrayed as to convey to the mind the idea that Jesus never went into Galilee but *once*, whereas the Bible distinctly speaks of his being there *seventeen times*. The green vales of Galilee were the witnesses of many of his noble deeds, and the clear waters of her beautiful lakes testify to his miracles and his love.

He went into Galilee many times *before* John was cast into prison, and many times *afterwards*. Hence, the contradiction in the above proposition we fail to see.

73. Christ's Disciples were Commanded to go forth with a Staff and Sandals.—And commanded them that they should take nothing for their journey, save a *staff only*; no scrip, no bread, no money in their purse; but be shod with sandals. Mark vi. 8, 9.

Christ's Disciples are Commanded to go forth with neither Staves nor Sandals.—Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves. Matt. x. 9, 10.

Mark represents Jesus as telling his apostles to take nothing for their journey save a *staff* only, while in Matthew they are forbidden to take *staves*; there is nothing contradictory here, the evident idea of both

texts is that they were to take *but one*. Probably one apiece, simply as an aid in walking, and not to carry several as if they designed thereby to protect themselves from physical harm. As they trusted in Omnipotence for protection they had no need to carry *staves* for weapons.

Also, in Mark they are commanded to be shod with *sandals*, and in Matthew they are forbidden to provide themselves with *shoes*; but this is not inconsistent. The sandals were much lighter and more portable than shoes. The word *sandal* is purely Chaldee, and when translated means a light shoe. It is compounded of *sin* a shoe, (see *Targum*, Deut. xxv. 9, 10,) and *dal*, thin, light, slender, or mean, (see *Martinus' Etymological Lexicon*) they were much lighter than the *hypodema*, or common shoe. Hence, in the commission, the preference was given to them. It is probable, however, that our Saviour intended more particularly to convey the idea that they were to take no change of garments, and this idea is sustained by Wilson's version of Matt. x. 9, 10, which reads thus, "Carry no travelling bag, no spare clothes, shoes, or staff." See *Emphatic Diaglott*.

74. A Woman of Canaan Besought Jesus.—And behold, a woman of *Canaan* came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. Matt. xv. 22.

It was a Greek Woman who Besought Him.—The woman was a *Greek*, a *Syro-Phenician* by nation, and she besought him that he would cast forth the devil out of her daughter. Mark vii. 26.

Syro-Phenicia, was in the time of our Saviour, a province of the Greek government, and was inhabited by the descendants of Canaan. The woman referred

to in the above proposition, lived in Syro-Phenicia, hence she was a Greek, and as she was descended from Canaan, she was also "a woman of Canaan." Thus we may speak of a negro who was born in Kentucky, and say of him with equal propriety, that he is a "man of Africa," an "American," and a "Kentuckian." Hence we see that the Bible is in perfect harmony on this, as well as all other points.

75. Two Blind Men Besought Jesus.—And, behold, *two blind men* sitting by the wayside, when they heard that Jesus passed by, cried out saying, Have mercy on us, O Lord, thou Son of David. Matt. xx. 30.

Only One Blind Man Besought Him.—A certain *blind man* sat by the wayside begging. . . . And he cried, saying, Jesus, thou Son of David, have mercy on me. Luke xviii. 35, 38.

Had the Infidel quoted the context in the above, his proposition would have beautifully explained itself. We give the sense entire. Luke says, "And it came to pass *as they came nigh unto Jericho*, a certain blind man sat by the wayside begging. And hearing the multitude pass by, he asked what it meant. And they told him, Jesus of Nazareth passeth by. And he cried saying, Jesus, thou Son of David, have mercy on me."

And Matthew says, "*And as they departed from Jericho*, a great multitude followed him. And, behold, *two blind men* sitting by the wayside, and when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David." Hence, it is clear that Luke and Matthew refer to *two* distinct and separate instances, one of which took place before Jesus and his disciples arrived at Jericho, and the other *after* they departed from thence.

76. Christ was Crucified at the Third Hour.—And it was the *third hour*, and they crucified him. Mark xv. 25.

Christ was not Crucified until the Sixth Hour.—And it was the preparation of the passover, and about the *sixth hour*; and he saith unto the Jews, Behold your king! . . . Shall I crucify your king? John xix. 14, 15.

It is supposed that the true reading of John xix. 14, should be *trite*, the third, instead of *exte*, the sixth, —a mistake which might readily have occurred in ancient times, when the character *gamma*, which was used to denote *trite*, three, might be mistaken for *episima*, or *sigma tau*, which signifies six.

The two characters above alluded to are very much alike, hence the mistake was easy. Thus we see, that which the critic supposed to be a mistake on the part of the Author of the Bible was simply a mistake made by a few of those who copied the work,—we say a few, because *trite*, third (instead of *exte*, six), is the reading of some very eminent manuscripts. See Dr. Clarke, Bengel, Newcome, McKnight, Lightfoot, Rosenmuller, etc., on this point.

77. The Two Thieves Reviled Christ.—The *thieves* also, which were crucified with him, cast the same in his teeth. Matt. xxvii. 44.—And they that were crucified with him reviled him. Mark xv. 32.

Only One of the Thieves Reviled Christ.—And *one* of the malefactors which were hanged railed on him . . . But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? Luke xxiii. 39, 40.

It is plain, from the three texts above quoted, that at first (according to Matthew and Mark) both of the thieves reviled the Messiah, and afterward (according to Luke,) one had not only ceased to revile him, but reproved the other for so doing. Hence the Infidel

argues with great complacency, "The Bible contradicts itself." Surely this is a very weak argument for a man to offer, and that too in the very face of the fact that they hung over six hours upon the cross. Saul of Tarsus and many others were converted in much less time than this.

78. Satan Entered into Judas While at the Supper.—And after the sop Satan entered into him. John xiii. 27.

Satan Entered into Him Before the Supper.—Then entered Satan into Judas . . . And he went his way, and communed with the chief priests and captains, how he might betray him . . . *Then* came the day of unleavened bread, when the passover must be killed. Luke xxii. 3, 4, 7.

We are weary of correcting propositions which are so transparent as to need no solution. From the above it is evident that Satan entered into Judas *twice*: once when he consented to betray his Lord for money, and again "after the supper," to strengthen him in his purpose to deliver up his Master to those who thirsted for his blood.

79. Judas Committed Suicide by Hanging.—And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. Matt. xxvii. 5.

Judas did Not Hang Himself, but Died Another Way.—And falling headlong, he burst asunder in the midst, and all his *bowels gushed out*. Acts i. 18.

It is written in Matt. xxvii. 5 that Judas went and hanged himself. Luke, in Acts i. 18, relates only the circumstances which followed *after* he had hanged himself: viz., that "falling headlong" (perhaps by the rope breaking, or that to which he had fastened it giving away), "he burst asunder in the midst, and all his bowels gushed out." There is no knowing

how long (perhaps weeks, or even months) he might have remained suspended (for it is probable that he hung himself in some unfrequented part of the neighbouring woods) even until decomposition of his body had far advanced, and then the falling from a very low height indeed would be quite sufficient to cause a rupture, or bursting of the parietes of the abdomen, and the consequent gushing out of his intestines or bowels.

80. The Potter's Field was Purchased by Judas.—Now this man purchased a field with the reward of his iniquity. Acts i. 18.

The Potter's Field was Purchased by the Chief Priests.—And the chief priests took the silver pieces . . . and bought with them the potter's field. Matt. xxvii. 6, 7.

“Now this man purchased a field with the reward of iniquity.” Upon examination, we find that this text, and also the one recorded in Matthew, are literally true, for *the reward of iniquity* (*i. e.* of Judas' iniquity) bought the potter's field; consequently it was Judas, who, by his iniquity in betraying his Lord and Master, actually bought this property, although it was the priests who handed over the money for the field to its owners: they were the agents, he was the principal. As it may be said of any rich man, he purchased such a piece of ground, although he may never have seen either the land or its owners, yet it may be truthfully said of him that he bought the property if it was done with his money, while another person in speaking of the same transaction could also say, with truth, that the land was purchased by the agent who transacted the business.

81. But One Woman came to the Sepulchre.—The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre. John xx. 1.

Two Women came to the Sepulchre.—In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the *other Mary*, to see the sepulchre. Matt. xxviii. 1.

John simply mentions Mary Magdalene as coming early unto the sepulchre; he does not say that she came alone (as he would be obliged to do in order to sustain the sceptic's position). There might have been other women with her, without invalidating in the least John's statement *that she came*.

Matthew corroborates John's testimony that Mary Magdalene came to the sepulchre, and adds that the other Mary was with her. Hence, instead of contradicting John, he bears witness that his record is true.

82. Three Women came to the Sepulchre.—When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. Mark xvi. 1.

More than three Women came to the Sepulchre.—It was Mary Magdalene, and Joanna, and Mary the mother of James, and *other women* that were with them. Luke xxiv. 10.

This is similar to the preceding objection. Mark testifies that both Matthew and John told the truth in the previous proposition, and adds that Salome was also with them. Luke declares that the three preceding witnesses are correct, in relation to the women which they have specified, and conveys the idea that there were quite a number of them. So there is no discrepancy here. John merely thought proper to mention Mary Magdalene, she being the most prominent and foremost of the group, while the

other evangelists casually mention a few of those that were with her, some more and some less. There may have been many women with Mary Magdalene, on that memorable morning, without invalidating the testimony of either of the evangelists.

83. It was at Sunrise when they came to the Sepulchre.—And very early in the morning the first day of the week, they came unto the sepulchre at the *rising of the sun*. Mark xvi. 2.

It was some time Before Sunrise when they came.—The first day of the week cometh Mary Magdalene, early, *while it was yet dark*, unto the sepulchre. John xx. 1.

The grammar of the language gives the solution to this problem, for John says “while it was yet dark *cometh* Mary Magdalene,” etc., which shows clearly that she was on her way, coming to the sepulchre, while it was yet dark. And, in accordance with this, Mark testifies that they came unto the sepulchre, at the rising of the sun.

Hence, it is clear that they left their homes very early, while it was yet dark, and arrived at the tomb at sunrise. When the sceptic is so *very* particular about the precise hour in the morning, it might be well for him to pay some attention to the tense of the verbs with which he has to deal.

Before leaving this subject, we will state that Wakefield’s translation fully sustains the above position. His version of John xx. 1, is as follows: “Now on the first day of the week, Mary Magdalene *setteth out* early in the morning, while it was yet dark, *towards* the tomb.”

The word which is rendered *cometh* in our version, is the Greek word *Erketai*, being the present tense of the verb *Erkomai*, which Groves, in his *Greek*

Lexicon, defines thus: "To issue, come forth, arise from, etc. Hence the literal reading of *Erketai* is *issuing, coming forth, arising from.*" Hence we learn that early in the morning, while it was yet dark, Mary Magdalene was *coming forth*, or *arising from* her home, to go towards the sepulchre of her Lord.

84. Two Angels were seen at the Sepulchre, Standing Up.—And it came to pass, as they were much perplexed thereabout, behold, *two men stood* by them in shining garments. Luke xxiv. 4.

But One Angel was Seen, and he was Sitting Down.—For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and *sat* upon it . . . And the angel answered and said unto the women, Fear not. Matt. xxviii. 2, 5.

We can see no discrepancy between these two texts. Matthew gives an account of the glorious phenomenon of the resurrection. He speaks of the earthquake that rent the rocks; of the glory-clad messenger of Jehovah who rolled the stone away from the tomb; of the fear of the Roman guards: and adds, "The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, that was crucified: he is not here; for he is risen, as he said. COME, see the place where the Lord lay."

Luke here takes up the narration, and gives an account of what they saw *inside* of the sepulchre after they had entered, *in compliance with the invitation of the angel* who sat upon the stone which he had rolled away from the mouth of the tomb. He says: "And they *entered in*, and found not the body of the Lord Jesus. And it came to pass . . . behold *two men* stood by them." We would ask the Infidel, in all candour, *Where is the inconsistency?*

It is evident from the two accounts, that they found

the angel sitting on the stone near the mouth of the tomb. He invites them to enter and "see where the Lord lay" (*i. e.* had lain). His language is "*Come and see.*" He may have changed his position and escorted them to the tomb. He may even have entered with them. He himself may have been one of the two angels seen inside. His language, "*Come,*" would justify the idea; but it matters not, for the veracity of either evangelist, whether he changed his position at all or not. As the women approached the sepulchre he was nearer the tomb than they, therefore he could with perfect propriety say, "*Come and see.*" Suffice to say, the women saw him upon the outside, and he invited them to enter the tomb, and when they had entered they saw two angels inside. The fact is as simple as the alphabet, and as clear as noonday. Truth shines in every sentence; and yet out of the statement the sceptic has manufactured a proposition, which he expects to palm off upon the world as a "*Self-contradiction of the Bible.*"

85. Two Angels were seen within the Sepulchre.—And, as she wept, she stooped down and looked into the sepulchre, and seeth *two angels* in white. John xx. 11, 12.

But One Angel was Seen within the Sepulchre.—And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment. Mark xvi. 5.

There is no difficulty in these texts, when we learn by the connection that the incidents occurred at two different visits to the sepulchre. Mark is speaking of the first, and of what the women saw inside, and in doing so he only mentions the angel who *spoke*, thereby making himself more prominent than his companion.

And John records Mary's *second* visit after the other women had gone, and also the disciples; and while she stood there weeping "she stooped down and looked into the sepulchre, and seeth two angels in white," etc. Hence we see that the entire narration is consistent with itself, although it is given in parts, frequently disconnected, and by four different individuals.

86. Christ was to be Three Days and Three Nights in the Grave.—So shall the Son of Man be *three days and three nights* in the heart of the earth. Matt. xii. 40.

Christ was but **Two Days and Two Nights in the Grave.**—And it was the third hour, and they crucified him . . . It was the preparation, that is, the *day before the Sabbath* . . . And Pilate . . . gave the body to Joseph. And he . . . laid him in a sepulchre . . . Now when Jesus was risen *early the first day of the week*, he appeared first to Mary Magdalene. Mark xv. 25, 42, 44, 45, 46; xvi. 9.

The expression used in Matt. xii. 40, is merely a synecdoche, or a phrase wherein a part is spoken of as the whole. "Day and night" was a common term amongst the Jews, applied in the reckoning of time to a *day* or to *any part* of a day. Thus, as Jonah was three days and three nights in the fish, so was the Son of Man to be in the earth. That is, simply three days, *not seventy-two hours*. Thus he was swallowed by the fish on one day (day and night), remained in the fish the second, and was discharged from it the third day. Hence it may be said that he was three days and three nights (a part of three days) in the fish. The same mode of expression is adopted even in our own times on many occasions; for instance, there are three days of grace on bills of exchange, that is, of course, twenty-four hours for each day. The

bill becomes due on the fifth of the month, and the three days of grace expire on the seventh, so there is actually but *one whole day*, and only a part of two days.

In Gen. i. the evening and the morning (night and day) are no less than six times called simply "day." And again in Gen. vii. 17, the term "forty days" is used for forty days and forty nights. Lastly, the transaction mentioned in Esther iv. 16, and Esther v. 1, proves beyond all dispute, that the expression *day and night* merely meant what we call *day*. There it is recorded that Esther and the Jews fasted *three days and three nights*. And this, although the day on which the command was given is included, and the third day, the day of the banquet (ver. 4) is also included; so that in fact there was but *one whole day*, or a part of two days and two nights, and yet that period is called three days and three nights, which simply implies three days or even parts of days. (See *Dr. Sleight*.)

87. The Holy Ghost Bestowed At Pentecost.—But ye shall receive power after that the Holy Ghost is come upon you . . . Ye shall be baptized with the Holy Ghost *not* many days hence. Acts i. 8, 5.—And when the day of Pentecost was fully come, they were all with one accord in one place . . . And they were all filled with the Holy Ghost. Acts ii. 1, 4.

The Holy Ghost Bestowed Before Pentecost.—And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. John xx. 22.

The words, "Receive ye the Holy Ghost," contain a *promise* that it shall be bestowed; but it does not specify any time when it shall be given. And, although the disciples had the promise of the Holy

Ghost, they did not *expect* it previous to the ascension of the Messiah; for Jesus distinctly told them that "If I go not away, the Comforter (or Holy Ghost) will not come."

88. The Disciples were Commanded Immediately after the Resurrection to Go into Galilee.—Then said Jesus unto them, Be not afraid; go tell my brethren that they *go* into Galilee, and there shall they see me. Matt. xxviii. 10.

The Disciples were Commanded Immediately after the Resurrection to Tarry at Jerusalem.—But *tarry* ye in the city of Jerusalem, until ye be endued with power from on high. Luke xxiv. 49.

The command, "Tarry ye in Jerusalem until ye be endued with power from on high," was *not* given *immediately after* the resurrection, as the sceptic distinctly states, but after Jesus had tarried with his disciples *for forty days*; it was the very last charge he gave them before his ascension. Is it ignorance, worse than that which characterized the dark ages, or wilful falsehood, which we are thus called upon to expose?

89. Jesus First Appeared to the Eleven Disciples in a Room at Jerusalem.—And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together . . . And as they spake, Jesus himself stood in the midst of them . . . But they were terrified and affrighted, and supposed that they had seen a spirit. Luke xxiv. 33, 36, 37.—The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled . . . came Jesus, and stood in the midst. John xx. 19.

Jesus First Appeared to the Eleven on a Mountain in Galilee.—Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed. And when they saw him they worshipped him; but some *doubted*. Matt. xxviii. 16, 17.

There is surely no discrepancy here, It is evident from the reading of the Word, that the meeting in Jerusalem was *previous* to the one in Galilee. On the same night, after his resurrection, his disciples were voluntarily gathered together in Jerusalem (previous to going into Galilee), and the Lord appeared unto them. Luke xxiv. is a very comprehensive chapter—it embraces a period of forty days, or the whole time from the resurrection to the ascension of our Lord; and in consequence of its brevity, many things are necessarily omitted, and among them we find the meeting of Jesus with his disciples on the mount in Galilee, according to previous appointment. This ellipsis is filled by Matthew. But because one evangelist records what another omits, is certainly *no proof* that the Bible contradicts itself. And, although it is evident from the connection that the meeting in Jerusalem was the first one after his resurrection, it is well to observe that neither of them is called the *first meeting* in the text.

90. **Christ Ascended from Mount Olivet.**—And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight . . . Then returned they unto Jerusalem from the mount called *Olivet*. Acts i. 9, 12.

Christ Ascended from Bethany.—And he led them out as far as to *Bethany*; and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke xxiv. 50, 51.

Modern sceptics of small intellect, and less information, have said a great deal about the two texts above quoted. We have read about this “dreadful contradiction, so fatal to the veracity of the sacred writers.” And they ask, with all the sarcasm of conceited ignor-

ance, "Which tells the truth? Shall we believe Luke, or the statement found in Acts?" To which we reply, "Believe them *both*." Allow us to state, for the information of this class of second-rate infidels, that "Bethany was a village which was built on the south-east side of the mount of Olives." See Mark xi. 1, also *Bible Dictionary*, *Encyclopedia*, etc. Hence, the difficulty at once vanishes, and we find that a little knowledge of geography would not be out of place in the Infidel's brain. Suppose an author, in writing the life of George Washington, should say in one place that he died at Mount Vernon, and again that he died in Virginia—if a man should attempt to prove that, in making these two statements, the author contradicted himself, the civilised world would at once pronounce him either a lunatic or a fool, and yet in the above proposition, the compiler places himself in the same position.

91. Paul's Attendants Heard the Miraculous Voice, and stood Speechless.—And the men which journeyed with him [Paul] *stood speechless, hearing a voice*, but seeing no man. Acts ix. 7.

Paul's Attendants heard Not the Voice, and were Prostrate.—And they that were with me saw indeed the light, and were afraid; but they *heard not* the voice of him that spake to me. Acts xxii. 9.—And when we were *all fallen to the earth*, I heard a voice. Acts xxvi. 14.

A little investigation reveals the simple truth and harmony of this apparent discrepancy. The verb "to hear," is repeatedly used, not only in the Scriptures but also in common conversation, to signify, not merely the hearing of a voice (or sound), but the *understanding*, or *obeying it*. For instance, the Lord Jesus said to those who heard him, "He that hath ears to hear, let him hear" (or understand). Again,

“He that heareth you [the Apostles], heareth [or obeyeth] me.” And people often say to a stubborn or stupid child, “Do you hear me?” That is, Do you understand me? or will you obey me? The case mentioned above is simply this: In the first instance, the narrator states that the men who accompanied Paul, heard a *voice*, that is, were merely sensible that some one spoke: whereas in the second instance, Paul declares they *heard* not the voice of him that spake unto him [Paul], that is, they comprehended not its meaning, or understood not what was said. And this explanation is fully sustained by some of our best modern translations, among which we may mention, “The Diaglott,” “The Improved Version,” and “Wakefield.” In relation to the *position* of the parties, it is easy to see that, in this connection, the words “stood speechless” merely indicate a *condition*, and have no reference to *posture*. As man may stand *speechless*, stand in *doubt*, stand in *fear*, stand *firm*, or stand in *awe*, and at the same time choose any position of body he pleases. He may be sitting, or standing, or lying down, without impeaching the veracity of the narrator, who speaks of him as being in these conditions. It is clear that, in the text above referred to, the words “stood speechless” simply imply a condition of dumbness, and convey the same idea as if the author had said they *remained* speechless, or remained silent.

92. Abraham Departed to go into Canaan.—And Abraham took Sarai his wife, and Lot, his brother's son . . . and they went forth to go into the land of Canaan, and into the land of Canaan they came. Gen. xii. 5.

Abraham went, Not Knowing Where.—By faith Abraham, when he was called to go out into a place which he should after

receive for an inheritance, obeyed; and he went out, not knowing whither he went. Heb. xi. 8.

There is not a *shadow* of inconsistency here. The Lord called upon Abraham to leave his country, his kindred, and his father's house, and go into a land which he promised to show unto him. "So Abraham departed, as the Lord had spoken unto him." He implicitly believed the words of Jehovah, and "went out, not knowing whither he went." But the Lord led him on, until he came into the land of Canaan; and *then* "the Lord appeared unto Abraham and said, Unto thy seed will I give *this* land: and there builded he an altar unto the Lord who appeared unto him." If Abraham *knew* when he went forth that it was the land of Canaan which the Lord designed to give him (as the sceptic basely insinuates), why was it necessary for the Lord to appear to him on his arrival there, and tell him that which he knew already?

We are weary of explaining propositions like the above, which are so simple that they *need* no solution; and were it that not the little work before us is considered the "strong tower" of Infidelity, we should have thrown it aside, long since, in disgust.

93. Abraham had Two Sons.—Abraham had two sons; the one by a bond-maid, the other by a free-woman. Gal. iv. 22.

Abraham had but One Son.—By faith Abraham, when he was tried, offered up Isaac . . . his only begotten son. Heb. xi. 17.

The only difficulty in this proposition is in the text in the Hebrews, where Isaac is spoken of as the only begotten son of Abraham, while the patriarch was the father of another child, according to the flesh. But this apparent obscurity of expression is at once removed by a careful reading of the text and

its connections. Please notice. "By faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten son, of whom it was said, That in *Isaac* shall thy seed be called." Hence we see at once that the text does not say that Isaac was the *only* son of Abraham, but that he was the "only begotten son of *whom* [or, *concerning* whom, according to Dr. Doddridge] it was said, That in Isaac shall thy seed be called." Still, Isaac might very properly be called the "only begotten son," in a *legal* point of view, as he was the only child of Abraham's lawful wife, the heir of his father's property, and the heir of God's promises to Abraham's seed.

94. Keturah was Abraham's Wife.—Then again Abraham took a wife, and her name was Keturah. Gen. xxv. 1.

Keturah was Abraham's Concubine.—The sons of Keturah, Abraham's concubine. 1 Chron. i. 32.

The boasted "contradiction" between these two texts vanishes, like dew before the sun, when exposed to the candid light of honest investigation. A close examination of Gen. xxv. 1, explains the matter clearly, for the word that is here rendered "wife," is in the Hebrew "*ashaw*," and its primary definition, as given by Gesenius, is, "A woman: female of any age or condition, married or unmarried." It is used in Cant. i. 8, in the expression, "O thou fairest among women." It is applied to unmarried females, in Gen. xxiv. 5, also in Isa. iv. 1. It is used as the name of the sex; and is thus applied to animals, to denote the female, in Gen. i. 2. Frequent is the phrase, "*lakah lô leashaw*," to take to one's-self a woman for a wife. See Gen. iv. 19, vi. 2. Spoken also of a *concubine*

in Gen. xxx. 4, and in Judges. It is also a term of reproach for a man who is weak, cowardly, or effeminate, as in Isa. xix. 16; Isa. iii. 12; Jer. li. 30; also Nah. iii. 13.* This being the definition of the word, as given by the best authority we have, the text ceases to present even the semblance of a contradiction to 1 Chron. i. 32. Even admitting that the word *Ashaw* denotes a *wife*, in the above connection the difficulty is obviated by a critical definition of the word *concubine*. It is thus defined by Webster: "A wife of inferior condition; a *lawful* wife, but not united to the man by the usual ceremonies, and of inferior condition. Such were Hagar and Keturah, the concubines of Abraham, and such concubines were allowed by the Roman laws." (See Webster's *Unabridged Dictionary*.) Hence, the Infidel's case is rendered hopeless by the light of truth.

95. Abraham begat a Son when he was a Hundred Years old, by the Interposition of Providence.—Sarah conceived, and bare Abraham a son in his *old age*, at the set time of which God had spoken to him. Gen. xxi. 2.—And being not weak in faith, he considered not his own body, now *dead*, when he was about an hundred years old. Rom. iv. 19.—Therefore sprang there even of one, and him *as good as dead*, so many as the stars of the sky. Heb. xi. 12.

Abraham begat Six Children more, after he was a Hundred Years old, Without any Interposition of Providence.—Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. Gen. xxv. 1, 2.

The sceptic does not even *claim* a contradiction here. Hence we have nothing to do. It was evidently inserted in the series before us simply to make the number complete. His proposition, in itself, does not

* See Gesenius' *Hebrew Lexicon*, page 92 and 93.

present even a *semblance* of discrepancy. He says, "Abraham begat a son, when he was a hundred years old, by the interposition of Providence," in which statement he is well sustained by the Inspired Record. He also says that "Abraham begat *six children more*, after he was a hundred years old," etc., etc. Well, what of it? Where is the contradiction? It is not even surprising, as a physiological fact, that he should become the father of other children, after he had "received strength," and his youthful vigour had been miraculously restored.

We have found many propositions before this which were weak enough to excite either our pity or contempt, but this is surely the most insipid objection to the veracity of Bible writers that we have ever seen. What a system must infidelity be, when its votaries are driven to such foolish and contemptible objections to God's Word, in order to maintain its very existence.

96. Jacob bought a Sepulchre from Hamor—And the bones of Joseph . . . buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem. Josh. xxiv. 32.

Abraham bought it of Hamor.—In the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem. Acts vii. 16.

We have the statement here quoted, that Jacob bought "a parcel of ground" of the sons of Hamor, the father of Shechem, and again, that Abraham bought a "sepulchre" of the same party. And because the *field* which Jacob bought was used as a burial place, the Infidel endeavours to make it appear that it was *identical* with the *sepulchre* purchased by Abraham. One man bought a *field* and the other a

sepulchre, but they were purchased from the same party, therefore, the sceptic eagerly exclaims, "*The Bible contradicts itself.*" This is evidently a very satisfactory conclusion for him to come to, but the mode of reasoning which he adopts is, to say the least, a little *peculiar*. The fact that two different parties make a purchase of land from the same individual certainly does not indicate that they both bought the same piece of property. It is probable that Jacob bought the field surrounding the sepulchre purchased by Abraham, thereby *enlarging* the burial-place of his fathers. Still, the two pieces of property may have been many miles apart, without impeaching in the least the veracity of the sacred writer.

97. God Promised the Land of Canaan to Abraham and his Seed forever.—And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward; for *all the land* which thou seest, to thee will I give it, and to thy seed *for ever* . . . For I will give it unto thee . . . Unto thee, and thy seed after thee. Gen. xiii. 14, 15, 17; Gen. xvii. 8.

Abraham and his Seed Never Received the Promised Land.—And he gave him [Abraham] none inheritance in it; no, not so much as to set his foot on. Acts vii. 5.—By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise . . . These all died in faith, not having received the promises. Heb. xi. 9, 13.

It is clear, from the covenant which God made with Abraham, that he was to inherit the land of Canaan for ever. God assures him that he will give him all the land between the two great rivers, Egypt and Euphrates, for an *everlasting possession*; and he not only promised this land to Abraham, but to Christ, as his seed. For Paul says, "To Abraham and his

seed were the promises made. He saith not, And to seeds, as of many, but as of one; And to thy seed, which is Christ." Gal. iii. 16. Christ then was a party to the covenant, and must inherit the land with Abraham, for ever. The Infidel, however, finds what he claims to be a mistake, from the fact that Abraham did not receive the promised inheritance before his death. But the promise standeth sure; it is still gleaming in the temple of truth: and eternity will vindicate the justice and veracity of Jehovah. The patriarch *did not expect* to receive the promised possession in his natural lifetime: a mortal man could not receive an *everlasting* inheritance.

Paul says of Abraham, Isaac, and Jacob, that they "died in the *faith*, not having received the promises, but, having seen them afar off, were persuaded of them and embraced them, and confessed that they were pilgrims and strangers." They were looking on beyond the resurrection of God's sleeping children,—beyond the second coming of Jesus—to the age of millennial glory, when Messiah shall reign from sea to sea, and from the rivers to the ends of the earth. Then shall the ancient worthies stand upon the glory-crowned hill-tops of a purified earth, and walk beside the crystal streams of Eden restored. The crown of immortal youth shall rest upon their brows, and they shall receive the inheritance which was promised to Abraham and his seed for an everlasting possession—where "the Kingdom is the Lord's, and he is the governor among the nations." A sceptic's eye can never reach the glories of the promised land, his mind can never appreciate the loveliness of a new-born earth, where every knee shall bow, and every tongue confess the glory of the Lord.

God never indicated to Abraham that he was to receive the inheritance during his natural lifetime; but the patriarch looked forward with joyful anticipation to the time when there should be given to the Son of Man dominion and glory and a kingdom, that all people, nations, and languages should serve him; for his dominion shall be an everlasting dominion, and his kingdom that which shall not be destroyed. Then, instead of the thorn shall come up the fir-tree, instead of the briar shall come up the myrtle-tree. Please see Dan. vii. 13, 14, 27; Ps. xxii. 27, 28; Rev. v. 10; Matt. xix. 28; Luke i. 31, 32; Rev. xx. 4, 6; Ps. ii. 6, 10; Matt. v. 5; Rev. xi. 15.

98. Goliath was Slain by Elhanan.—And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim a Bethlehemite, slew ["the brother of," supplied by the translators] Goliath the Gittite, the staff of whose spear was like a weaver's beam. 2 Sam. xxi. 19.

The Brother of Goliath was Slain by Elhanan.—And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam. 1 Chron. xx. 5.

The variation in the two texts above quoted is easily accounted for, by considering that "*oregim*," which signifies *weavers*, has slipped out of one line into the other, and that "*Beth ha lachmi*," the Bethlehemite, is corrupted from "*eth lachmi*" (Lahmi, the brother), then the reading will be the same as in Chronicles. Dr. Kennicott has made this appear very plain in his first dissertation on the Hebrew text, page 78. Hence, it will be seen, that what the Infidel supposes to be a mistake of inspiration was merely the oversight of a transcriber; and surely no one claims that either the transcribers or translators

of the Bible were either inspired or infallible. We would remark further, that although the variation may be easily accounted for as above, and the texts harmonized upon the idea that the same giant is referred to in both places, still it does not necessarily follow that this is the case. For the Goliath which David slew had four sons, all of whom were giants, and bore the family name of their father. (See Winer). And it is not at all unlikely that Elhanan, a chief in David's army, may have slain more than one of them in battle. We can see no inconsistency between the statement that he slew "Goliath the Gittite," and the declaration that "Lahmi, the brother of Goliath the Gittite," fell also by his hand.

99. Ahaziah Began to Reign in the Twelfth Year of Joram.—In the twelfth year of Joram, the son of Ahab, king of Israel, did Ahaziah, the son of Jehoram, begin to reign. 2 Kings viii. 25.

Ahaziah Began to Reign in the Eleventh Year of Joram.—In the eleventh year of Joram, the son of Ahab, began Ahaziah to reign over Judah. 2 Kings ix. 30.

The marginal note in the Bible contains as good an account of this chronological difficulty as can be reasonably required. "Then he began to reign as *viceroi* to his father, in his sickness" (2 Chron. xxi. 18, 19). But in Joram's twelfth year he began to reign alone (2 Kings viii. 25.) See Dr. Clarke.

100. Michal had No Child.—Therefore Michal, the daughter of Saul, had no child unto the day of her death. 2 Sam. vi. 23.

Michal had Five Children.—The five sons of Michal, the daughter of Saul. 2 Sam. xxi. 8.

The marginal reading solves this problem also. It explains the text in 2 Sam. xxi. 8, as follows: "The

five sons of Michal's *sister*, the daughter of Saul." It is evident that after the death of her sister, Michal took her five sons, "whom she brought up for Adriel" (the father of the children). Two of Dr. Kennicott's manuscripts have Merab, the *sister* of Michal, not Michal; the Chaldee has properly Merab, but it renders the passage thus: "And the five sons of Merab, which Michal, the daughter of Saul, brought up." With this view, the whole difficulty vanishes at once. We have not, in this harmony, claimed infallibility for King James's translation. All we have proposed to do, was to show that one Bible writer has not contradicted another, or crossed himself.

101. David was Tempted by the Lord to Number Israel.

—Again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. 2 Sam. xxiv. 1.

David was Tempted by Satan to Number the People.

—And Satan stood up against Israel, and provoked David to number Israel. 1 Chron. xxi. 1.

The apparent contradiction between these two texts arises from inferring that the pronoun "he," in 2 Sam. xxiv. 1, refers to Jehovah, instead of Satan, whom we are informed in the other passage was the tempter. The antecedent of the pronoun "he" is found in the margin, which reads, "Satan." Dr. Boothroyd renders the text, "The anger of the Lord was excited against Israel, because an adversary stood up and moved David," etc. Jehovah's displeasure was evidently the *effect*, not the *cause* of this numbering of Israel, which Satan induced David to do, preparatory, doubtless, to engaging in some new contest which his ambition had in view.

102. The Number of Fighting Men of Israel was 800,000; and of Judah 500,000.—And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword: and the men of Judah were five hundred thousand men. 2 Sam. xxiv. 9.

The Number of Fighting Men of Israel was 1,100,000; and of Judah 470,000.—And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand and a hundred thousand thousand men that drew the sword: and Judah was four hundred three score and ten thousand thousand men that drew the sword. 1 Chron. xxi. 5.

It is written in 2 Sam. xxiv. 9, that “there were in Israel eight hundred thousand valiant men that drew the sword: and the men of Judah were five hundred thousand,” but in Chronicles we find the number of Israel were eleven hundred thousand; and Judah four hundred three score and ten thousand, making, to all appearance, a difference of *three hundred thousand* Israelites, and *thirty thousand* Benjaminites. But it appears from Chronicles that there were twelve divisions of generals, who commanded monthly, and whose duty it was to keep guard near the king’s person, each having a body of troops consisting of twenty-four thousand men, which jointly formed a grand army of two hundred and eighty-eight thousand; and as a separate body of twelve thousand men attended on the twelve princes of the twelve tribes mentioned in the same chapter, the whole makes *three hundred thousand*, which is just the difference between the two accounts of eight hundred thousand, and of one million one hundred thousand. And here we have found the natural solution of the difficulty.

As to the men of Israel, the author of Samuel does not take notice of the three hundred thousand,

because they were in the actual service of the king, as a standing army, and therefore there was no need of numbering them; but in Chronicles they are joined to the rest, saying expressly, "*All those* of Israel were one million one hundred thousand." But in Samuel, where only eight hundred thousand men are recorded, it does not say "all those of Israel," but merely "and Israel were," etc. It must also be borne in mind, that exclusively of the troops before mentioned, there was an army of observation on the frontiers of the Philistine's country composed of thirty thousand men, as appears by 2 Sam. vi. 1; and these it appears *were included* in the number of five hundred thousand of the people of Judah, which we find recorded in Samuel; but the author of Chronicles, who mentions only four hundred and seventy thousand, gives the number of that tribe exclusively of those thirty thousand men, because they were not all of the tribe of Judah. And therefore he does not say "all those of Judah," as he had said "all those of Israel"; but he only says, "and those of Judah." Here both accounts are fully explained and harmonized, merely by referring to other portions of Scripture treating on the same subject. Truly

"God is His own interpreter,
And He will make it plain."

103. David Sinned in Numbering the People.—And David's heart smote him after that he had numbered the people. And David said unto the Lord, *I have sinned* greatly in that I have done. 2 Sam. xxiv. 10.

David Never Sinned, Except in the Matter of Uriah.—David did that which was *right* in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. 1 Kings xv. 5.

The one text in 2 Sam. xxiv. 10, presents David's confession of foolishness in the matter of numbering Israel. The Hebrew word here translated "sinned," is *Gahtah*, and is defined by Gesenius thus: "To miss, not to hit the mark, spoken of an archer [see Judg. xx. 16], also of the feet, to miss, to make a false step, to stumble and fall. To sin, to forfeit, to bear the loss of anything, etc." See *Gesenius*, page 307.

Sin is a transgression of the law, and although it is evident that David did wrong, that he committed an error in his administration as King of Israel, still in this act he violated no command or law of God, either written or oral, of which we have any account.

The other text teaches that David obeyed all the *commands* of God, except in the case of Uriah, the Hittite, and we challenge the sceptic to find *one* command or statute of God which David violated during his whole reign except this.

104. One of the Penalties of David's Sin was Seven Years of Famine.—So Gad came to David, and told him, . . . Shall *seven* years of famine come unto thee in thy land? 2 Sam. xxiv. 13.

It was Not Seven, but Three Years of Famine.—So Gad came to David, and said unto him, Thus saith the Lord, Choose thee either *three* years' famine. 1 Chron. xxi. 11, 12.

In reference to this proposition, we will merely remark upon the well-known fact, that, in Hebrew and Greek, numbers are expressed by the alphabetical characters. In Hebrew the letter *zain* signifies seven, while *gimel* denotes three, and the characters are so nearly alike that any translator may be excused for mistaking them, unless the type, ink, and paper, were of the *first quality*, which certainly was not the case

at the time King James' version was given to the public.

In 2 Sam. xxiv. 13, the Septuagint reads, "Shall *three* years of famine," etc., being the same as in Chronicles; and this is doubtless the true rendering.

105. **David took Seven Hundred Horsemen.**—And David took from him a thousand chariots and seven *hundred* horsemen. 2 Sam. viii. 4.

David took Seven Thousand Horsemen.—And David took from him a thousand chariots and seven *thousand* horsemen. 1 Chron. xviii. 4.

The word going before horsemen, in 1 Chron. xviii. 4, is *Awlaph*, and Gesenius gives to this word as the primary definition, "to join together, to associate, whence a thousand, a family. Not infrequently it is put for a large round number (Sec Job. ix. 3; xxxiii. 23, also Ps. l. 10). Put also for an indefinitely large round number (Gen. xxiv. 60). A family also, as the subdivision of a tribe, (Jud. vi. 15; 1 Sam. x. 19; 1 Sam. xxiii. 23.) Spoken also of a city as the residence of such a family (Mic. v. 1). See Gesenius' *Hebrew Lexicon*, page 59.

Hence we infer that, while the number of horsemen captured is *explicitly* stated in 2 Sam. viii. 4, it is spoken of *indefinitely* in Chronicles; the word in this connection meaning simply a large or round number: and probably the word itself might, with equal propriety, be rendered hundreds, or thousands; but other portions of the Divine Record state the matter so explicitly as to leave no doubt of being misunderstood.

106. **David Bought a Threshing Floor for Fifty Shekles of Silver.**—So David bought the threshing floor and the oxen for fifty shekles of silver. 2 Sam. xxiv. 24.

David Bought the Threshing Floor for Six Hundred Shekles of Gold.—So David gave to Ornan for the place six hundred shekles of gold. 1 Chron. xxi. 25.

We find by a careful examination of these two passages that the writer of the Book of Samuel mentions only what David gave for the *threshing floor* (a place only about six or eight yards wide) and the oxen and instruments of wood (verse 22), viz., fifty shekels of silver. But the writer of the book of Chronicles *does not* state the price David gave for these things, but informs us what he paid for the *whole place* (verse 25), that is, for the land upon which this threshing floor stood, viz., “six hundred shekels of gold, by weight.” And history informs us that this “place” was actually that which was afterwards called *Mount Zion*, being about nine hundred yards in length, and six hundred in width.

How easily every objection to God's Word is removed by the clear light of honest investigation. For eighteen hundred years this little volume has been exposed to the fire of the keenest criticism. Infidels of every age have sought to impeach its veracity and question its authority. The mythology of the *Illiad* has passed away; the fables of the *Shaster*, the *Talmud*, and the *Koran*, have fallen before the lights of science and civilisation: but the Bible lies before us to day unscathed and untouched by man's puny efforts. It is still the glorious day-star of eternal truth, which guides the wandering feet of humanity through the wilderness of time, and leads them to the fair heights of the glory-clad mountains that arise beyond the tomb. It is the “Pillar Cloud” to the marching columns of God's little ones—guiding slowly, but guiding surely, to the sun-lit plains of

peace and gladness that rest in the kingdom of God.

107. David's Throne was to Endure For ever.—Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever and his throne as the sun before me. It shall be *established for ever*. Ps. lxxxix. 35, 36, 37.

David's Throne was Cast Down.—Thou hast made his glory to cease, and hast cast his throne down to the ground. Ps. lxxxix. 44.

Truly, "Thou hast made his glory to cease, and hast cast his throne down to the ground." But this statement, so far from being a *mistake* of the inspired penman, is confirmed by every historical record, and not only so, but the fact here spoken of is in itself a fulfilment of prophecy. For, in reference to the last prince that reigned on David's throne, we read, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until *he* come whose *right it is*; and I will give it him." (Ezek. xxi. 25, 27).

Hence we learn that it was decreed in the counsels of eternal justice, that the kingdom of Israel should be overturned, and the crown removed; and so it must remain—not *for ever*, but until *he* comes whose *right it is*, and God will give it him.

Was there ever a prediction more clearly fulfilled? Truly, the kingdom of Israel has been *overturned* by the Gentile nations of earth. The foot of the bloody Turk, the haughty Saracen, and the invincible Roman, have marred the glorious beauty of the land

which was promised to Abraham, and given to Israel for an everlasting possession.

The diadem no longer gleams upon the brow of holy kings. The sons of Israel are scattered among the tribes of earth, and the Holy Land—the birth place of our Saviour and Israel's sacred trust—that land which was hallowed above all others, has been made a bloody field of contest, where the armies of Europe have struggled for centuries. The temporal succession of her kings has ceased, Jerusalem has become heaps, and Zion a desolation. The "seven times" of Israel's captivity has hung its palling mantle over the throne and kingdom of David; and, according to the declaration of Jehovah, they must remain in ruins, until *he* comes whose *right it is*, and God will give it him. Hence, when the rightful heir appears, the throne will be restored and the kingdom reinstated. And the beautiful prophecy of Isaiah reveals the personage who is the legal heir of David's royal line. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it, with justice and with judgment, from henceforth even for ever. The zeal of the Lord of Hosts will perform this." (See Isa. ix. 6, 7).

See also the Pentecostal sermon in Acts ii. 29, 34, which reads thus: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto

this day. Therefore, being a prophet, and knowing that God had sworn with an oath, *that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.*" And in the promise of the angel to Mary we find the words, "He shall be great, and shall be called the Son of the Highest: *and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*" See also 1 Chron. vii. 11, 22; 2 Sam. vii. 8, 26; Zech. vi. 12, 13; Jer. xxi. 27, 34; Ezek. xxxvii. 15, 28; Hos. iii. 4, 5. Read also, in connection with the above, the iv. chapter of Isaiah, and Hebrews i. 8.

Hence, *Jesus of Nazareth*, the Messiah of the Hebrew Scriptures, and the *Christos* of the Greek, is the only legal heir of David's throne, and he has never yet been seated there. He is now upon the *throne of God* at the Father's right hand, expecting till his enemies are made his footstool. See Heb. xii. 1, 2; viii. 1; x. 12, 14.

A *spiritual* throne, erected in the heavens, could not fill the promise; for David never reigned there: no throne in heaven was ever overturned or destroyed, and therefore can never be restored. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the land. In his days Judah shall be saved, and Israel dwell safely; and this is the name whereby he shall be called, *The Lord our Righteousness.*" (Jer. xxiii. 5-8). Please see Psalm lxxxix. 3, 4; Amos ix. 11; Ezek. xlvii. 1, 12; Psalm xxii. 28.

Therefore, when Jesus returns from the heavens and the long promised *Millennium* dawns upon earth;

when Israel is brought back from Gentile bondage and inherits the promised land; when Judah and Israel are no more two nations, and one king shall be king to them all; when the glory of the Lord shall be revealed, and all flesh shall see it together; when the kingdom is the Lord's, and he is the governor among the nations; when his glory shall cover the earth, as the waters cover the deep; then, indeed, will the tabernacle of God be with men, and the oath of Jehovah to David will be accomplished.

Our space forbids anything but the briefest possible sketch of this glorious theme. We can only cite a *few* texts out of the *multitude* that sustain our position; but we trust that enough has already been said to convince even the mind of the sceptic of the beautiful harmony and perfect consistency of those passages of Holy Writ which he has heretofore supposed to be at variance with each other.

SPECULATIVE DOCTRINES.



We now come to the department of our work which the Infidel is pleased to term "Speculative Doctrines." But if he had spent the same amount of time in *studying* the Scriptures that he has employed in unfair compilations, if he were learned in the wisdom of God, he would know there was nothing "speculative" in the glorious truths which Jehovah has revealed to man.

108. Christ is Equal with God.—I and my Father are one. John x. 30.—Who, being in the form of God, thought it not robbery to be *equal* with God. Phil. ii. 6.

* **Christ is Not Equal with God.**—My Father is *greater* than I. John xiv. 28.—Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only. Matt. xxiv. 36.

John x. 30, is beautifully explained by the connection. Please read what Christ says in speaking of his disciples, verse 29: "My Father, which gave them unto me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." (Greek: one thing). "To snatch my true disciples out of my hand would be to snatch them out of my Father's hand, because I and my Father are one—one in design, action, agreement, and affection." (See *Newcomb*). Christ also prays for his disciples to become *one*, in the same sense that he and the Father are one. (See John xvii. 11, 21, 22). And certainly he never intended to pray that they might all become one person. See also Gal. iii. 28.

In Phil. ii. 5, we read: "Who being in the form of God, thought it not robbery to be equal with God;" that is, he did not regard it as an act of injustice to the Father, for him to exert on proper occasions, his miraculous powers. But King James' version is a little ambiguous here. McKnight renders the verse thus: "Who being in the form of God, did not think it robbery to be *like* God." Wakefield translates the text as follows: "Who, though in a Divine form, did not think of eagerly retaining this Divine likeness; but emptied [or divested] himself of it, by taking a servant's form; and being like other men, with the dispositions of a man, he became so obedient as to humble himself unto death, even death upon a cross." It must be borne in mind that the previous verses are an exhortation to humility, and the lowly Jesus is here mentioned as an example to believers. See also the *Diaglott*, and *Newcomb's Improved Version*, on this point. It is the *uniform* teaching of the New Testament that the Father is greater than the Son.

109. Jesus was All Powerful.—All power is given unto me in heaven and in earth. Matt. xxviii. 18.—The Father loveth the Son, and hath given *all* things into his hand. John iii. 35.

Jesus was Not All Powerful.—And he could there do no mighty work, save that he laid his hands upon a few sick folk and healed them. Mark vi. 5.

The "all power," spoken of in Matt. xxviii. 18, was the Gospel and miraculous power delegated to him by his Father. Mark vi. 5, the *Diaglott* gives as follows: "And he was *unwilling* to do any miracles there, except a few sick persons he cured by laying his hands on them." See Matt. xiii. 58; Mark ix. 23.

110. The Law was Superseded by the Christian Dispensation.—The law and the prophets were *until* John; since that time the Kingdom of God is preached. Luke xvi. 16.—Having *abolished* in his flesh the enmity, even the *law* of commandments contained in ordinances. Eph. ii. 15.—But now we are *delivered* from the law. Rom. vii. 6.

The Law was Not Superseded by the Christian Dispensation.—I am *not* come to destroy [the *law*], but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall *in no wise pass from the law*, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven. Matt. v. 17, 18, 19.

Verily, Christ came not to destroy the law. He did not come to violate the obligation men are under to have their lives regulated by moral precepts, or to dissolve the reference it has to things promised. But he says, “I am come to *complete* (*pleroosai*), or *perfect* and *accomplish*, every thing shadowed forth in the Mosaic ritual; to *fill up* its great design, and to teach my followers to fill up or complete every moral duty.” Christ *completed* the law, which was in itself only the shadow or typical representation of things to come. He added to it that which was necessary to make it perfect, viz., *the sacrifice of himself*, without which it could neither satisfy God nor benefit man; for it is to “the *Lamb* slain from the foundation of the world” that its types and shadows refer. One jot nor one tittle would not pass from the law until all be fulfilled: one jot, or *yod*, is the smallest letter in the alphabet, and one tittle, or *point*, probably means those *points* which served for vowels in the language, if they then existed; if not they must refer to the *apices* or points of certain letters, such as *resh*, *daleth*, *he*, or *cheth*. The change of any of these into the other would

make a most essential alteration in the sense ; or as, the Rabbins say, “destroy the world.” Hence the above expression of Jesus is full of emphasis ; and though all the forces of the universe should join together to prevent the accomplishment of the great designs of the Most High it is all in vain—not even the sense of a single letter shall be lost, for the *words* of Jehovah are unchangeable and immutable.

“Wherefore the law was our schoolmaster to bring us unto Christ.” Gal. iii. 24. Christ came not to *destroy* the law, but to *fulfil* it ; and being *fulfilled*, its work is done. “For Christ is the *end of the law* for righteousness to every one that believeth.” Rom. x. 4. So that “Now we are delivered from the law :” and the texts quoted in the first part of the above proposition are not only in perfect harmony with Matt. v. 17, 18, 19, but are the statements whereby it is confirmed.

III. Christ’s Mission was Peace.—And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth *peace*. Luke ii. 13, 14.

Christ’s Mission was Not Peace.—Think not that I am come to send peace on earth ; I came *not* to send peace, but a sword. Matt. x. 34.

At the time of the birth of our Saviour, a choir of angels chanted the words, “Glory to God in the highest, and on earth *peace*, good will toward men.” But the Saviour himself says, “Think not that I am come to send peace, but a sword.” Still, by referring to God’s Word as a *unit*,—the great umpire of our investigations,—the harmony and consistency of its teachings are apparent. John xvi. 33, explains both

passages. "These things have I spoken unto you, that in *me* ye might have peace; in the *world* ye shall have tribulation." No language could make our proposition plainer. While the legitimate effects of Christ's precepts, when believed and obeyed, are *peace* to the willing and obedient, the natural enmity between good and evil can never be subdued, until wrong ceases to exist. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v. 1. Christ came to bring "the *peace* of God *which passeth all understanding*" to all who would believe and obey the "*Gospel of peace*;" but he will surely send a sword upon the enemies of God and the foes of his people.

"I create the fruit of the lips. Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is *no peace*, saith my God, to the *wicked*." Isa. lvii. 19, 20, 21; xlviii. 22.

112. Christ Received Not Testimony from Man.—Ye sent, unto John, and he bear witness unto the truth. But I receive *not* testimony from man. John v. 33, 34.

Christ Did Receive Testimony from Man.—And ye also shall bear witness, because ye have been with me from the beginning. John xv. 27.

The "witness" spoken of in John xv. 27, was that which his disciples bore *to others*, for they had no need to testify to Jesus, neither was it necessary for him to "require" (see *Wakefield*) testimony from man, for he had the testimony of *God himself*. He says, "But I have *greater witness* than that of John; for the works which the Father hath given me to finish, the

same works that I do, bear witness of me that the Father hath sent me. And the Father himself which sent me hath borne witness of me." See John v. 36, 37.

113. Christ's Witness of Himself is True.—I am one that bear witness of myself . . . Though I bear record of myself, yet *my record is true*. John viii. 18, 14.

Christ's Witness of Himself is Not True.—If I bear witness of myself, *my witness is not true*. John v. 31.

Bishop Pearce, Wakefield, and the Diaglott, translate John v. 31, *interrogatively*. They read, "If I bear witness of myself, is not my *witness true*?" This version (which is sustained by the Greek, rather than the other) obviates all difficulty. His own testimony, that he was the Messiah, was *perfectly true*, and might have been sufficient for condemning a world of unbelievers; but he also had the testimony of John, which he did not need, although he was an unimpeachable witness; he also had the testimony of his disciples, and multitudes of others who had witnessed his miracles, but all human testimony was superfluous, for he had the witness of *Jehovah himself*. See John v. 36, 37; 1 John v. 9; iii. 2; x. 25; xv. 24; Matt. iii. 17; xvii. 5.

114. Christ Laid Down his Life for his Friends.—Greater love hath no man than this, that a man *lay down* his life for his friends. John xv. 13.—The good shepherd giveth his life for the sheep. John x. 11.

Christ Laid Down his Life for his Enemies.—When we were enemies, we were reconciled to God by the death of his Son. Rom. v. 10.

During the life time of the Son of God, he made the following forcible remark: "Greater love hath

no man than this, that a man lay down his life for his friends." How true! No man can carry his love for his friend farther than this; for when he gives up his life he gives all he has. And it is only in the *rarest instances* that *such* friendship has been known in earth's history. But when Jehovah's Son "poured out his soul unto death," he laid down his life not only for his friends, but he also *died for his enemies*; thereby giving the universe an example of love to the world which was without precedent in the annals of mankind.

115. It was Lawful for the Jews to put Christ to Death.

—The Jews answered him, We have a law, and by our law he *ought* to die. John xix. 7.

It was Not Lawful for the Jews to put Him to Death.

—The Jews, therefore, said unto him, It is *not lawful* for us to put any man to death. John xviii. 31.

In Lev. xxiv. 14-16, we find that blasphemers of God were to be put to death; and the chief priests, having charged Jesus with blasphemy, voted that he deserved to die. But it must be remembered that the Jews were at this time subject to the Romans, and consequently they could not be allowed to administer capital punishment to criminals. Hence, although they might have judged Jesus according to their own law (as Pilate bade them), they could only excommunicate or scourge him.

The power of life and death was in all probability taken from the Jews when Archelaus, king of Judea, was banished, and Judea was made a Roman province; and this happened more than fifty years before the destruction of Jerusalem. But the Romans suffered Herod, mentioned in Acts xii., to exercise the

power of life and death during his reign. See Calmet and Pearce.

116. Children are Punished for the Sins of their Parents.

—I the Lord thy God am a *jealous* God, visiting the iniquity of the fathers upon the children. Ex. xx. 5.

Children are Not Punished for the Sins of their Parents.

—The son shall *not* bear the iniquity of the father. Ezek. xviii. 20.

Ex. xx. 5 is a declaration which accompanies the second commandment, in the decalogue given to Israel.

Idolatry is the sin which God is denouncing. And after the Israelites had broken his law by worshipping idols, the Divine protection was withdrawn, and they were delivered up into the hands of their enemies; for the gods in which they had trusted could not deliver them. Then they remained in bondage, and their children after them, to the third and fourth generations successively, as confirmed by every part of Jewish history. And this became the grand, effectual and lasting means, in the hand of God, for their final deliverance from idolatry; for, after the Babylonish captivity, the Israelites never disgraced themselves with idolatry as they had formerly done. Hence it appears that *national* judgments, which pass from generation to generation, are those referred to in the text above. Perhaps it also refers to *natural laws* by the violation of which one man or woman may impart disease to several successive generations. And, in relation to financial affairs, children often lose their patrimony and suffer with poverty, in consequence of the extravagance and folly of their parents. Also in political crimes, the blood of nobility is tainted by the rebellion of an ancestor, and the

children can only be restored to their rightful position by an act of royal favour. But this law only refers to temporal existence, and has no bearing upon the reward or punishment which is to be bestowed at the resurrection. This point is beautifully exemplified in the eighteenth chapter of Ezekiel. Please read as follows, commencing at the fourth verse:—

“Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die, [*i. e.* the second death, which is the doom pronounced upon the ungodly.] But if a man be just, and do that which is lawful and right . . . Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, *he shall surely live*, [shall have the eternal life which is promised to the righteous.] But if *he* beget a son that is a robber, a shedder of blood, etc., *he shall surely die*, [the second death.] Now lo, if *he* beget a son that seeth all his father’s sins, which he hath done, and considereth, and doeth not such . . . *he shall surely live*. Verse 20, The son shall not bear the iniquity of the father [in the future state], neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon *him*.”

It is probable that the first verse of the chapter is designed to correct a wrong impression in reference to the law, which was prevalent among the Jews, and not to convey the idea that the law itself was repealed.

117. Man is Justified by Faith Alone.—By the deeds of the law there shall no flesh be justified. Rom. iii. 20.—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. Gal. ii. 16.—The just shall live by faith. And the law is not

of faith. Gal. iii. 11, 12.—For if Abraham were justified by works he hath whereof to glory. Rom. iv. 2.

Man is Not Justified by Faith Alone.—Was not Abraham our father justified by works? . . . Ye see then how that by works a man is justified, and *not by faith only*. Jam. ii. 21, 24.—The doers of the law shall be justified. Rom. ii. 13.

The only texts in the above proposition which seem to require any notice at our hands are the two last quoted, and they are beautifully explained by the context. Please read James ii. 20-24. "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works, when he had *offered* Isaac, his son, upon the altar? *Seest thou how faith wrought with his works, and by works was faith made perfect?* And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the Friend of God. Ye see, then, how that by works, a man is justified, and not by faith only." We see, then, that Abraham's justification was dependant upon *faith and works both*. (See also Romans ii. 12-13.) "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law, for not the hearers of the law are just before God, but the doers of the law shall be justified," etc. The last verse is parenthetical, and refers of course to those, and to those alone, who were under the law. It is thrown in to explain the preceding verse, and conveys the idea that it was not necessary alone to be hearers of the law, but they must also have been doers of it, in order to be justified when the great day of reward comes to the inhabitants of the earth. When the judge of quick and dead shall bestow the honours of

eternity, those who lived under the law and were faithful to its requirements shall receive a just recompense of reward.

118. It is Impossible to Fall from Grace.—And I give unto them eternal life, and they shall *never perish*, neither shall any pluck them out of my hand. John x. 28.—Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. viii. 38, 39.

It is Possible to Fall from Grace.—But when the righteous *turneth away* from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Ezek. xviii. 24.—For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they *shall fall away*, to renew them again unto repentance. Heb. vi. 4-6.—For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to *turn from* the holy commandment delivered unto them. 2 Pet. ii. 20, 21.

John x. 28 explains itself so clearly that it hardly needs a comment. He says, “I give unto them eternal life, and [then] they shall never perish, neither shall any pluck them out of my hand.” Of course, the promise that they shall never perish is contingent upon their reception of “the gift of God, which is eternal life through Jesus Christ our Lord.” (Rom. vi. 23.) They must receive the eternal life promised to the righteous before they become imperishable, and *that* they cannot obtain until the coming age of glory, when God shall be all in all. (See Mark x. 30.)

Eternal life is promised as a reward to those who by patient continuance in well-doing seek for glory, and honour, and immortality. (Rom.ii. 7.) And the promise standeth *sure*; for "Behold the Lord will come with strong hand, and his arm shall rule for him; behold his *reward is with him*, and his work before him." And so long as we remain faithful to the commands of God, so long as we abide in him, and he in us, "Neither death, nor life, nor argels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ our Lord." But if "after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour, Jesus Christ, they are again entangled therein and overcome, the latter end is worse than the beginning. For it had been better for them *not to have known* the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." Hence, it is clear that nothing but *our own unfaithfulness* can separate us from the love of God.

119. No Man is Without Sin.—For there is *no* man that sinneth not. 1 Kings viii. 46. Who can say, I have made my heart clean; I am pure from my sin? Prov. xx. 9.—For there is *not a just man* upon the earth, that doeth good and sinneth not. Eccl. vii. 20.—There is *none* righteous, no, *not one*. Rom. iii. 10.

Christians are Sinless.—Whosoever is born of God doth *not* commit sin . . . *he cannot sin*, because he is born of God . . . Whosoever abideth in him sinneth not. He that committeth sin is of the devil. 1 John iii. 9, 6, 8.

It is certainly true, as indicated by the first class of texts here quoted, that perfection doth not dwell with the children of men—that man, however pure

and upright his motives and intentions may be, liable to err from the path of rectitude, and fail in the performance of duty. But it is equally true that, "Whosoever is born of God doth not commit sin, . . . he cannot sin, because he is born of God."

But we cannot be born of God until we are changed. When this mortal shall put on immortality, and this corruptible shall put on incorruptibility, then indeed shall we be born of God. (See John iii. 5-8.) And having lost the sinful nature, which Adam transmitted to his posterity, we shall be free from the possibility of sinning. "Whosoever committeth sin is of the Devil." The *Diaglott* renders this text as follows, "He who *practices* sin is of the enemy." The idea is, that he who practices sin—sins wilfully and persistently,—is of the Devil. "Whosoever abideth in him, sinneth not;" that is, he is not a constitutional sinner, he does not sin wilfully, or persistently. "If we sin [or err] we have an advocate with the Father, even Jesus Christ the righteous." There is a great difference between the errors and frailties which are inseparable from our fallen nature, and that wilful and determinate or reckless course which is pursued by many, in direct opposition to the known will and law of Jehovah.

It must be borne in mind, in cases like the above, that one word frequently has several legitimate definitions, which may vary considerably from each other. Language is composed of words, and words are the mere representation of ideas. In proportion to the poverty of a language, that is, in proportion to the fewness of its words, must each word have a variety of meanings. That this was particularly the case with the ancient languages, every one must know who stops to consider that each word (even in

the English tongue, which is so *rich*,) has a variety of significations. For instance, the word "flesh" signifies a part of the physical organization, or human nature, or carnality, or corrupt nature, or the present life, or legal righteousness, or tenderness, human feeling, kindred, stock, family, or the soft pulpy substance of fruit, etc. And the word "give" signifies to bestow, to impart, to communicate, to pay, to yield, to lend, to quit, to grant, to expose, to yield to the power of, to empower, to produce, etc. (See Webster.) And the word "sin" also has a variety of meanings, especially in the original. But when an Infidel meets with any of these, or other words of the same class in the Bible, although they may have a dozen other significations, he invariably annexes to them that meaning, and that only (provided they have one that *can* be thus construed), which will tend to impeach the holiness, the justice or veracity of Jehovah. To such lengths of injustice and dishonesty are they driven, to support their awful rebellion against the authority of the Most High !

120. There is to be a Resurrection of the Dead.—The trumpet shall sound, and the dead shall be raised. 1 Cor. xv. 52.—And I saw the dead, small and great, stand before God, . . . and they were judged . . . according to their works. Rev. xx. 12, 13.—Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Luke xx. 37.—For if the dead rise not, then is not Christ raised. 1 Cor. xv. 16.

There is to be No Resurrection of the Dead.—As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall *come up no more*. Job. vii. 9.—The dead know not anything, neither have they any more a reward. Eccl. ix. 5.—They are dead, *they shall not live*; they are deceased, they *shall not rise*. Isaiah xxvi. 14.

The word of God is *uniform* in its teaching, that "The trumpet shall sound, and the dead shall be raised." "For if the dead rise not, then is Christ not raised." In reference to Job vii., it will be seen by carefully reading the connection, that the *whole chapter* is one of Job's laments during his sore affliction, and pertains *only* to the present life,—the future state is not alluded to at all. It is merely the mournful boundaries of the natural life, as they appeared to Job in his deep trial. The ninth verse reads: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more;" and if the resurrection were the subject under discussion, and if this text were placed in the inspired volume without explanation, then indeed should we be left upon the ocean of time with *no hope*, and the cold starless night of oblivion would settle down upon the graves of those we love. But the next verse clearly explains the meaning of the author. It reads, "He shall *return no more to his house*; neither shall his place know him any more." And hence we have found the solution of the whole matter; the dead cannot return and mingle with the living, upon the shores of time, for they sleep *in the dust*. Truly, the author of the Book of Job was far from being a Spiritualist!

Eccl. ix. 5 simply teaches that death is a sleep, and that the inhabitants of the grave "*know not anything*" until they are awakened out of their slumber, and aroused to consciousness, by the trump of the Archangel. (Please see Job xiv. 21; x. 13; Isa. lxiii. 16; Psalm vi. 5; lxxxviii. 10-12; xv. 17; Acts ii. 29, 34; Isa. xxxviii. 18, 19; Dan. xii. 2; Acts vii. 60; Luke xx. 35; Acts xxiv. 21; xxvi. 6-8; 1 Cor. xv.

17-19; Psalm cxlvi. 4; John v. 28-29; 1 Thess. iv. 13, 17.) In relation to the clause, "neither have they any more a reward," it is only necessary to direct attention to the *tense* of the verb. The text does not say that they shall never have a reward, but simply that they *do not* have it while in the cold embrace of death; hence the declaration is in perfect harmony with every text in the Inspired Volume bearing upon this theme. For there is no reward promised the children of God, until the apocalypse of his Son from heaven. (See Matt. xvi. 27, and Rev. xx. 12.)

The class spoken of in Isaiah xxvi. 14, is a class of tyrants of whom it is expressly said that God *had visited and destroyed them*. Then it is added, "They are dead, they shall not live; they are deceased, they shall not rise." Here, evidently, they are spoken of in their position of "lords," and in their character as "tyrants." It is not said they shall not live or rise as *persons*; but they shall not live and rise as *rulers*, to tyrannise over others. Their kingdoms are extinct, and so are they—as *oppressors*.

121. Reward and Punishment to be Bestowed in This World.—Behold the righteous shall be recompensed in the *earth*, much more the wicked and the sinner. Prov. xi. 31.

Reward and Punishment to be Bestowed in the Next World.—And the dead were judged out of those things which were written in the books, according to their works. Rev. xx. 12.—Then he shall reward every man according to his works. Matt. xvi. 27.—According to that he hath done, whether it be good or bad. 2 Cor. v. 10.

How true the statement, "The righteous shall be recompensed in the earth much more the wicked and the sinner." And the sceptic has not, nor *can not*

quote a *single text* which does not *perfectly* harmonize with the above. The other three texts, cited in his proposition, bear upon the *time* of the judgment and reward, but they say nothing about the *locality*. The *uniform* teaching of God's Word upon this point is that the reward of the righteous and the punishment of the wicked are alike to be bestowed upon this planet. See Matt. v. 5; Rev. v. 10; Dan. vii. 27; Psalm xxxvii. 9, 10, 11, 22, 29; Isa. lx. 21; Prov. ii. 22; Dan. ii. 44; Luke i. 33.

122. Annihilation, the Portion of all Mankind.—Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? . . . For now should I have lain still and been quiet; I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as a hidden, untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling, and there the weary be at rest . . . The small and great are there, and the servant is free from his master. Wherefore is light given to him that is in misery, and life unto the bitter in soul, which long for death and it cometh not . . . which rejoice exceedingly when they can find the grave? Job iii. 11, 13-17, 19-22. *The dead know not anything* . . . For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. Eccl. ix. 5, 10.—For that which befalleth the sons of men befalleth the beasts, even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast. . . All go unto one place. Eccl. iii. 19, 20.

Endless Misery the Portion of a Part of Mankind.—These shall go away into *everlasting punishment*. Matt. xxv. 46.—And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be *tormented day and night for ever and ever* . . . And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 10, 15.—And the smoke of their *torment* ascendeth up for ever and ever. Rev. xiv. 11. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. xii. 2.

The first class of texts here quoted refer to the state of the dead between death and the resurrection; and the second, although they refer to the destiny of the wicked, must be grossly perverted in order to sustain the Infidel's proposition, that "*endless misery* is the portion of a part of mankind." True, "These shall go away into everlasting punishment," but it does not say "*everlasting torture*;" and the punishment here alluded to is defined in 2 Thess. i. 9, to be "*everlasting destruction*."

The next text under consideration is Rev. xx. 10, 15, and says nothing about anybody except the *devil*, the *beast* and the *false prophet*, and hence has no bearing upon the destiny of mankind. It may be well, however, to remark that the Greek phrase in the above text, which is rendered "for ever and ever," is "*eistous aionas ton aionon*," and signifies literally, "until the age of ages;" hence it will be seen that even the punishment here alluded to is *limited* in its duration.

And in relation to Rev. xiv. 11, it will be seen by the connection that it only refers to that special class of sinners who have been guilty of "*worshipping the beast and his image*;" and the original reads here precisely as in the preceding text, and it should be rendered thus: "And the smoke of their torment ascendeth up until the age of ages:" hence the conscious suffering is here also *limited*.

So far as Dan. xii. 2 is concerned, we cannot see that it bears upon the sceptic's proposition at all, for no one will for a moment contend that it is necessary for any one to *live* for ever, in order to be the subject of "*everlasting contempt*." The records of history present many ignominious characters for the ever-

lasting contempt of posterity, who have slumbered in the dust for ages. A God of mercy has *never* threatened frail humanity with an eternity of torture; his Word is a *unit* on this theme, as well as all others, and it declares that the wicked *shall not* live forever. See John iii. 36; 1 John iii. 15; v. 11, 12; John vi. 53; Deut. xxx. 19, 20.

The declaration of Jehovah is that *they shall die*. See Ezek. xviii. 4, 20, 24, 26, 31, 32; Rom. v. 21, 23; vii. 5; James i. 15; Rom. vi. 16; viii. 13; Rev. xxi. 8; James v. 19, 20.

The Bible says the wicked *shall perish*. Please read Job xx. 4, 7; Psalm xcii. 9; Rom. ii. 12; Psalm xlix. 20; Psalm lxxiii. 27; Prov. xix. 9; Psalm xxxvii. 20; John iii. 14, 17; Luke xiii. 2, 5; Psalm ii. 10, 12; 2 Peter ii. 12.

God's Word declares *they shall be cut off*. Psalm lv. 4, 5; xxxvii. 9, 22, 28, 34, 38; xciv. 23; Nah. i. 15; Prov. ii. 21, 22.

The declaration of Jehovah is that *they shall be destroyed*. Job xxi. 23, 29, 30; Psalm cxlv. 20; Rom. ix. 22; Psalm lv. 23; v. 6; Prov. xvi. 18; xiii. 13; Isa. i. 28; Prov. xiii. 20; Phil. iii. 18, 19; Rom. iii. 15, 17; 2 Peter iii. 16; Prov. xxix. 1; Matt. vii. 13; x. 28; Acts iii. 21; 2 Peter ii. 12; Psalms cxii. 7; xxxvii. 38; lxxiii. 3, 17, 18; 2 Thess. i. 9, 10; Rev. xi. 18; 1 Thess. v. 3.

The Bible says the wicked *shall be consumed*. Zeph. i. 1, 2; Psalm xxxvii. 20; Isa. i. 28; Psalm lix. 13; civ. 35.

God's Word distinctly states that they shall be *burned up root and branch*. Please read Matt. xiii. 30; iii. 12; John xv. 6; Psalm cxvii. 3; Isa. i. 81; xxxiii. 14; Heb. vi. 7, 8; Mal. iv. 13.

And they shall *be as though they had not been*. See Psalm lviii. 7, 11; Isa. xxix 20; xl, 12; Psalm xxxvii. 10; Obad. xv. 16.

123. The Earth is to be Destroyed.—The earth also and the works that are therein shall be *burned up*. 2 Pet. iii. 10.—They shall *perish*; but thou remainest. Heb. i. 11.—And I saw a great white throne, and him that sat on it, from whose face the *earth* and the heaven *fled away*, and there was found no place for them. Rev. xx. 11.

The Earth is Never to be Destroyed.—Who laid the foundations of the earth that it should not be removed for ever. Ps. civ. 5.—But the *earth abideth forever*. Eccl. i. 4.

That the earth is to endure for ever, and unfold in its future history the glory of God, no one who has studied the word of inspiration upon this subject will deny. The Infidel, however, finds what appears to him a contradiction of this plain doctrine of revelation in 2 Peter iii. 10; Heb. i. 11; Rev. xx. 11. But we shall endeavour to show that the apparent discrepancy is caused by the mist in the brains of the compiler.

In reference to 2 Peter iii. 10, it does not require a very critical examination of the passage to ascertain its meaning. Please read the whole verse. “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall *melt with fervent heat*, and the *earth also*; and the *works* that are therein shall be burned up.” This is the obvious meaning of the text; and the sceptic will please remember that *punctuation* is not *inspiration*, and therefore the Bible is by no means responsible for the manner in which *man* has punctuated it.

The term “heavens and earth” is frequently used in the Scriptures to denote *dispensations*, and there

are *three* alluded to in the Bible :—the heavens and earth that existed before the flood ; the heavens and earth that exist at present ; and the new heavens and new earth which the Apostle looked for. Peter says, in speaking of the flood, “ By the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was *perished*.” But no one will contend that the physical earth perished ; the same hills and valleys now smile with verdure that were then swept by the restless waves of the flood. It was the outward order and constitution of things which existed in antediluvian times that were obliterated. And the fact that “ we look for new heavens and new earth wherein dwelleth righteousness,” by no means indicates the destruction of the physical earth, but merely that the order of things shall be changed ; the heavens and the earth shall be *renewed* by the mandate of Jehovah. The earth shall not pass away, it shall continue, survive its baptism of fire, and exist through its regeneration, and when the curse is removed it shall smile in more than Eden gladness, while the endless ages of eternity circle around the throne of Jehovah. Ps. cxix. 90 ; Eccl. i. 4 ; Ps. civ. 5.

Time and space forbids a critical examination of this interesting theme, but we will remark, that in those passages which speak of the “ end of the world,” the word rendered *world*, is either *aion*, which signifies a space of time, an age, an era, or a dispensation ; or it is *kosmos*, which denotes the exterior order, arrangements, and political constitution of the earth ; and these surely terminate when Christ comes, and give place to the new dispensation of peace and glory which is to dawn upon earth at his advent.

124. No Evil shall Happen to the Godly.—There shall *no evil* happen to the just. Prov. xii. 21.—Who is he that will harm you if ye be followers of that which is good? 1 Pet. iii. 13.

Evil Does Happen to the Godly.—Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Heb. xii. 6.—And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him . . . a perfect and upright man? . . . So went Satan forth . . . and smote Job with sore boils from the sole of his foot unto his crown. Job ii. 3, 7.

We fail to see any want of harmony here. God has promised that no evil shall come upon the just, which is true; but he has seen it to be for his own glory, and the good of man, to chastise his children; not indeed to inflict for evil, but as an actual benefit. Heb. xii. 11. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." An earthly parent does not punish his child for the purpose of injuring it, but that it may be thereby benefited. How then should we look upon the chastisement of him who pitieth those who fear him, even as a tender father his children? Hence the difficulty at once vanishes, and we only wonder that it should have been named as an objection.

125. Worldly Good and Prosperity the Lot of the Godly.—There shall no evil happen to the just. Prov. xii. 21.—For the Lord loveth judgment, and forsaketh not his saints; they are preserved, forever . . . The wicked watcheth for the righteous and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged . . . Mark the perfect man, and behold the upright; for the end of that man is peace. Ps. xxxvii. 28, 32, 33, 37.—Blessed is the man that walketh not in the counsel of the ungodly. Whatsoever he doeth shall prosper. Ps. i. 1, 3.—And the Lord was with Joseph, and he was a *prosperous* man. Gen. xxxix 2.—So the Lord blessed the latter end of Job more than his beginning. Job xlii. 12

Worldly Misery and Destitution the Lot of the Godly.—They were stoned, they were sawn asunder, they were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins: being destitute, afflicted, tormented . . . they wandered in deserts, and in mountains, and in dens and caves of the earth. Heb. xi. 37, 38.—These are they which came out of *great tribulation*. Rev. vii. 14.—Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Tim. iii. 12.—And ye shall be *hated of all men* for my name's sake. Luke xxi. 17.

This proposition is so similar to the preceding one that it hardly needs a reply at our hands. We may, however, remark, that the persecutions which fall to the lot of man on account of his faithfulness to God are by no means to be considered as *evils*; on the contrary, the admonition is to “rejoice and be exceeding glad, for great is your reward in heaven.” The statement of Jesus is, that “in the world ye have tribulation, but in me ye have peace;” and although the children of God may be stoned or sawn asunder, although they may be destitute, afflicted or tormented, yet they have the assurance that “all things work together for good, to them that love God.”

It is certainly true, that “whatever the righteous man doeth shall prosper,” but this is by no means a promise that the prosperity shall be immediate—he is casting bread upon the waters all through his life-pilgrimage; and, although he has the assurance that it shall be gathered after many days, he has no promise of seeing all the fruits of his labours this side of the kingdom of God.

126. Worldly Prosperity a Reward of Righteousness and a Blessing.—There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold *now* in this time, houses, and brethren, and sisters, and mothers, and children, and lands. Mark x. 29, 30.—I have been young, and now am old; yet

have I not seen the righteous forsaken, nor his seed begging bread. Ps. xxxvii. 25.—Blessed is the man that feareth the Lord. *Wealth and riches* shall be in his house. Ps. cxii. 1, 3.—If thou return unto the Almighty, thou shalt be built up . . . Then shalt thou lay up gold as dust. Job xxii. 23, 24.—In the house of the righteous is much treasure. Prov. xv. 6.

Worldly Prosperity a Curse and a Bar to Future Reward.

—Blessed be ye *poor*. Luke vi. 20.—Lay not up for yourselves treasures upon earth . . . For where your treasure is there will your heart be also. Matt. vi. 19, 21.—And it came to pass that the *beggar* died, and was carried by the angels into Abraham's bosom. Luke xvi. 22.—It is easier for a camel to go through the eye of a needle, than for a *rich* man to enter into the Kingdom of God. Matt. xix. 24.—*Wo* unto you that are *rich*! for ye have received your consolation. Luke vi. 24.

In relation to Mark x. 29, 30, it must be borne in mind that it was a declaration made to the apostles, and alluded to their itinerant mode of life. They sacrificed their private ease and comfort, and spent their time in travelling from house to house, to teach the Word of Life to their fellow men; and those among whom they laboured, being filled with the love of God, became their relatives in the household of faith, and more than this, they appreciated their labour, and divided their substance with them, so that their necessary wants were supplied as well as if it had been all their own. Hence they were commanded to "provide neither gold, silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves" (Matt. x. 9, 10.) It must be remembered, however, that it was with them as with all true children of God, whatever they received in this age, they received "with persecutions." Psalm xxxvii. 25 is an expression indicative of God's love and care for his children Truly, wealth and riches are in the house

of the man who feareth the Lord: but this does not necessarily imply that he shall be possessed of the gold and silver of earth. If he has the "pearl of great price," he is possessed of untold wealth, without the riches of the world; for "in the house of the righteous is much treasure." Job xxii. 23, 24, is a statement made by Eliphaz to Job: and was it not literally true? Job was rich in earthly goods before his temptation, and we read that "The Lord blessed the latter end of Job more than the beginning."

The only Text in the latter part of the proposition which seems to require any explanation at our hands is Matt. xix. 24. And of this it is only necessary to state, that the expression, "It is easier for a camel to go through the eye of a needle," was a common saying among the Jews to denote anything extremely rare and difficult. (See *Lightfoot* and *Bagster*.) And it must be evident to every observer, that it is much harder for a rich man to gain the inheritance of the saints than for the poor, from the fact that it seems almost impossible to possess the riches of earth and not set the affections upon them. There are so many temptations in their path, and the rich are apt to either become *miserly*, or give themselves up to the gratifications of the lust of the eye and the pride of life; and it is this class to whom it is said, "Woe unto you that are rich!" But this by no means applies to those (of whom earth can still boast a few) who, considering themselves the stewards of God, use their means to his honour and glory.

127. The Christian Yoke is Easy.—Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you . . . For my yoke is *easy*, and my burden is light. Matt. xi. 28-30.

The Christian Yoke is Not Easy.—In the world ye shall have *tribulation*. John xvi. 33.—Yea, and all that will live godly in Christ Jesus shall suffer *persecution*. 2 Tim. iii. 12.—Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth . . . For if ye be without chatisement, then ye are bastards, and not sons. Heb. xiii. 6, 8.

These texts are beautifully explained by a single passage, “In me ye might have peace: in the world ye shall have tribulation.” Truly, the yoke of Christ is easy, and his burden is light; but we have the promise of persecution and tribulation in the world.

128. The Fruit of God’s Spirit is Love and Gentleness.—The fruit of the spirit is *love*, joy, peace, *gentleness*, goodness. Gal. v. 22.

The Fruit of God’s Spirit is Vengeance and Fury.—And the Spirit of the Lord came upon him, . . . and he *slew a thousand men*. Jud. xv. 14, 15.—And it came to pass on the morrow that the evil spirit from God came upon Saul . . . and there was a javelin in Saul’s hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. 1 Sam. xviii. 10, 11.

This proposition may also be clearly explained by a few words. It is certainly true that the legitimate fruits of God’s Spirit are “love, joy, peace, gentleness, goodness;” but it must also be borne in mind that Jehovah is possessed of the spirit of *justice*, and it is *justice* alone which his enemies have to fear. It is the *spirit of justice* alone which dictates his decrees of destruction or desolation, to those who openly defy his power and blaspheme his name.

129. Longevity Enjoyed by the Wicked.—Wherefore do the wicked live, become *old*, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Job xxi. 7, 8.—They [men of the world] are full of children, and leave the rest of their substance to their babes. Ps. xvii. 14.—Though a sinner do evil a hundred times, and his days be prolonged,

yet surely I know that it shall be well with them that fear God. Eccl. viii. 12.—But the sinner being a hundred years old shall be accursed. Is. lxxv. 20.

Longevity Denied to the Wicked.—But it shall not be well with the wicked; neither shall he prolong his days. Eccl. viii. 13.—Bloody and deceitful men shall *not live out half their days*. Ps. lv. 23.—The *years* of the wicked shall be *shortened*. Prov. x. 27.—They [the hypocrites] *die in youth*. Job xxxvi. 14.—Be not over much wicked, neither be thou foolish; why shouldst thou die before thy time? Eccl. vii. 17.

Although the wicked may, in this age, live *even longer* than the righteous, it may truly be said of them that they shall not prolong their days, that they shall not live out half their days, that their years shall be shortened, that they die in youth, and die before their time, inasmuch as they cannot receive the eternal life which is promised to the righteous. And surely the longevity of man in this age, is but a span, when compared with the endless ages of eternity. (See Proposition 112.)

130. Poverty a Blessing.—*Blessed* be ye poor . . . *Woe* unto you that are *rich*! Luke vi. 20, 24.—Hath not God chosen the *poor* of this world rich in faith, and heirs of the kingdom. Jam. ii. 5.

Riches a Blessing.—The rich man's *wealth* is his strong tower, but the destruction of the poor is their poverty. Prov. x. 15.—If thou return to the Almighty, thou shalt be built up . . . Then shalt thou lay up *gold* as dust. Job xxii. 23, 24.—So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep and six thousand camels and a thousand yoke of oxen, and a thousand she asses. Job xlii. 12.

Neither Poverty Nor Riches a Blessing.—Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. Prov. xxx. 8, 9.

We think this subject has been clearly explained at some length under the 126th proposition. We will,

however, briefly notice. Prov. x. 15, which, by the way, the Infidel has not quoted correctly, the Bible reading as follows: "The rich man's wealth is his strong *city*," which teaches that those who are rich generally put their trust in their riches, instead of trusting in the Lord of the whole earth. This is illustrated by Psalms lii. 7: "Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness."

See also Prov. xviii. 11: "The rich man's wealth is his strong city . . . *in his own conceit*." Surely nothing can make the subject plainer than this single text. We read also in Job xxxi. 24, 28: "If I have made gold my hope, or have said to the fine gold, Thou art my confidence . . . This also were an iniquity to be punished by the Judge." We learn, therefore, that while wealth is an actual blessing to those who use their money to the honour and glory of God; it is a terrible curse to those who hoard their means with miserly care, or consume it upon the vanities of earth.

131. Wisdom a Source of Enjoyment.—*Happy* is the man that findeth *wisdom* . . . Her [wisdom's] ways are ways of pleasantness and all her paths are peace. Prov. iii. 13, 17.

Wisdom a Source of Vexation, Grief and Sorrow.—And I gave my heart to know wisdom . . . I perceived that this also is vexation of spirit. For in much wisdom is much *grief*; and he that increaseth knowledge increaseth sorrow. Eccl. i. 17. 18.

It is evident that there are two different kinds of wisdom here referred to; and the matter is so clearly explained by the inspired James that we cannot do better than to refer this proposition *entirely* to him.

Please read: "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James iii. 13, 17.) Surely, no explanation of ours can make the matter plainer.

132. A Good Name a Blessing.—A good name is better than precious ointment. Eccl. vii. 1.—A good name is rather to be chosen than great riches. Prov. xxii. 1.

A Good Name is a Curse.—Woe unto you, when all men shall speak well of you. Luke vi. 26.

Surely, "A good name is better than precious ointment," and "rather to be chosen than great riches;" but we must consider what kind of a name would be called *good* by the great "Father of lights." To have the good name here spoken of, a man must maintain a character of strict honour and integrity; he must be known to the world as the unflinching advocate of the *right*, as the vindicator of the oppressed, and the benefactor of the needy; then, indeed, he will have a *good name*. Still he will be *despised* by the worldly-wise, and *hated* by the enemies of God and his truth. "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 19.)

And well may there be a *woe* pronounced against those concerning whom *all men* will speak well; for popularity among the masses can only be obtained by those who sacrifice *principle* for *fame*, who will sell *honour* for applause, and wear the face of flattery,—those who forfeit truth for renown, and pamper the faults and follies of mankind. And it is upon such unprincipled, fawning sycophants of the world's favour, that the woes and judgments of God are pronounced.

133. Laughter Commended.—To everything there is a season, . . . a time to weep, and a time to *laugh*. Eccl. iii. 1, 4.—Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be *merry*. Eccl. viii. 15.

Laughter Condemned.—Woe unto you that laugh now! Luke vi. 25.—Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. Eccl. vii. 3, 4.

In the first two texts here quoted, innocent mirth is commended: they are a recommendation of a moderate use of worldly things, with a cheerful and contented mind. But Luke vi. 25 alludes to the foolish mirth of rioting and dissipation. (See Prov. v. 4; xiv. 15; Eccl. ii. 2.) “For as the crackling of thorns under a pot, so is the laughter of a fool.” (Eccl. vii. 6.) The case of distinction between the two is only equalled by the *absurdity* of the objection.

134. The Rod of Correction a Remedy for Foolishness.—Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him. Prov. xxii. 15.

There is No Remedy for Foolishness.—Though thou shouldest bray a fool in a mortar . . . yet will not his foolishness depart from him. Prov. xxvii. 22.

It requires but little discrimination to see the harmony of the two texts above quoted. The first is certainly true; and that the last is equally so *we know from experience*. The rod of correction will drive foolishness from the heart of a *child*; but you may bray a *fool* in a mortar, and yet his foolishness will not depart from him. Cannot the sceptic distinguish the difference between a *child* and a *fool*? Although the above proposition exhibits evident symptoms of *madness*, it certainly cannot be said of its author that "*much learning hath made him mad.*"

135. A Fool Should be Answered According to his Folly.—Answer a fool according to his folly. Prov. xxvi. 5.

A Fool Should Not be Answered According to his Folly. Answer *not* a fool according to his folly. Prov. xxvi. 4.

The following from Bishop Warburton on this point is so satisfactory that we will quote it entire. "Had this advice been given simply, and without circumstances to answer the fool, and not to answer him, one will suppose that the different directions referred to the doing a thing *in and out of season*, but the matter is clearly explained. 1. The reason given why a fool should *not* be answered according to his folly is, lest he (the answerer) should be like unto him. 2. The reason given why the fool should be answered according to his folly is, lest he (the fool) should be wise in his own conceit. 1. The cause for *forbidding* to answer, therefore, plainly insinuates that the defender of religion should not imitate the insulter of it, in his modes of disputation, which may be comprised in sophistry, buffoonery and scurrility. 2. The cause assigned for directing to answer, etc., as plainly intimates, that the sage should address himself

to confute the fool upon his own false principles, by showing that they led to conclusions very wide from, and very opposite to, those impieties he would deduce from them. If *anything* can allay a fool's vanity, and prevent his being wise in his own conceit, it must be the dishonour of having his own principles turned against himself, and shown to be destructive to his own conclusions." (Treatise on *Grace*, Preface.)

136. **Temptation to be Desired.**—My brethren, count it all joy when ye fall into divers temptations. Jas. i. 2.

Temptation Not to be Desired.—Lead us *not* into temptation. Matt. vi. 13.

Matt. vi. 13, literally translated from the Greek, reads as follows: "Abandon us not to temptation, but preserve us from evil;" and the evident idea of the petition is, that God will not forsake his children while struggling with temptation, but strengthen and aid them by his grace, that they may be able to *endure*, instead of yielding to it. (See 1 Cor. x. 13.) "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the *temptation*, also make a way to escape, that ye may be able to bear it." Hence, James i. 2, is exactly in point: "My brethren count it all joy when ye fall into divers temptations, knowing this, that the *trying* of your faith worketh patience;" for "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (See v. 12.) We can conceive of nothing more beautifully harmonious than these texts are, when allowed their proper weight and meaning.

137. **Prophecy is Sure.**—We have also a more *sure word of prophecy*, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. 2 Pet. i. 19.

Prophecy is Not Sure.—At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will *repent* of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom to build and to plant it; if it do evil in my sight that it obey not my voice, then I will *repent* of the good wherewith I said I would benefit them. Jer. xviii. 7-10.

Nothing can be surer than the prophecies of Jehovah; events which he has foretold through his prophets are just as certain as those which have already taken place: and in this consists one of the strongest bulwarks of the Christian religion. Infidels have madly attacked the prophecies of the Bible; but the massive walls of truth are so impregnable that their oft-repeated blows have scarcely produced an echo.

The idea that Jer. xviii. 7-10, conflicts with the foregoing position, on the certainty of the fulfillment of prophecy, cannot for a moment be sustained. While Peter is speaking of prophecy alone, Jeremiah refers to nothing but *promises* and *threatenings*, which are *not* prophecies. Divine government is based upon the principles of eternal justice. God may have threatened to pluck up and destroy a nation for its sins; but his promise is, that if that nation turn from its evil the hand of Infinite Mercy will arrest the threatened judgment; but if, on the contrary, he has prepared to build up a nation, and it does evil in his sight, and proves unworthy of this care, the voice of justice decrees that they shall *not receive* the benefits which they have *forfeited*. Hence, the judgments and pro-

mises to the nations of the earth are *conditional*, but the sure word of prophecy is *unalterable*.

138. Man's Life was to be One Hundred and Twenty Years.—His days shall be a hundred and twenty years. Gen. vi. 3.

Man's Life is but Seventy Years.—The days of our years are three-score years and ten. Ps. xc. 10.

It is claimed that there is a discrepancy existing between Gen. vi. 3 and Ps. xc. 10,—the former promising a life of one hundred and twenty years, and the other a life of only seventy. A satisfactory solution of this apparent difficulty is found in the fact that Gen. vi. 3 has specific reference to the generation immediately preceding the flood, whose probation was to continue for just that length of time. It was just one hundred and twenty years from the time that God revealed his purpose to Noah, until the destruction of that generation. Hence this text is purely of a *local* character, and refers to that period alone.

139. The Fear of Man was to be upon Every Beast.—The fear of you and the dread of you shall be upon every beast of the earth. Gen. ix. 2.

The Fear of Man is Not upon the Lion.—A lion turneth not away for any. Prov. xxx. 30.

There are but few things better calculated to try the patience of the honest investigator than objections to God's Word like the one given above, for every principle of honour and candor is here grossly violated. In quoting Prov. xxx. 30, the sceptic has *wilfully* omitted the explanatory passage: we say *wilfully* because the design is so evident that we cannot impute it to ignorance. Please read the whole verse: "A

lion, which is strongest among beasts, and turneth not away for any." Hence we learn the true idea of the text, *i.e.*, that the lion turneth not away for *any* *beast*. But we find in the above proposition that the explanatory clause is left out without even the sign of omission, and we ask our readers, in all candor, what must be the character of the cause which requires such perversions of God's Word in order to sustain it? What claim can a man have to our confidence or respect who thus blasphemes the God of the Universe by wilfully perverting his words?

140. Miracles a Proof of Divine Mission.—Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised. Matt. xi. 2-5.—Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. John iii. 2.—And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses. Ex. xiv. 31.

141. Miracles Not a Proof of Divine Mission.—And Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, *they also did in like manner* with their enchantments, for they cast down every man his rod, and *they became serpents*. Ex. vii. 10-12.—If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or that dreamer of dreams. Deut. xiii. 1-3.—If I by Beelzebub *cast out devils*, by whom do *your children* cast them out? Luke vi. 19.

In relation to Ex. vii. 10, 12, it seems only necessary to remark, that as Egypt was remarkably addicted to

magic, sorcery, etc., it was necessary that God should permit Pharaoh's wise men to act to the utmost of their skill. They were to indicate the work of God, that his superiority might be clearly seen, and the credibility of his servants established beyond a doubt; and this was fully done when Aaron's rod swallowed up their rods. Why did not the Infidel quote *this* portion of the Divine testimony also! Evidently because this would have paralyzed the idea which he was endeavouring to convey.

Deut. xiii. 1-3, is a warning against false prophets and dreamers, or those who pretend that they have received supernatural instruction in their night visions; hence the text has no bearing whatever upon miracles.

The next text is a misquotation; it is found in Matt. xii. 27, instead of Luke vi. 19. Dr. Adam Clarke remarks upon this subject as follows:—

Children, or sons of the prophets, mean the disciples of the prophets; and the children, or sons of the Pharisees, disciples of the Pharisees. From Acts xix. 13, 14, it is perfectly evident there were exorcists among the Jews, and from our Lord's saying here, it is also evident that the disciples of the Pharisees did cast out demons; or, at least, *those who educated them wished to have it believed that they had such a power.* Our Lord's argument here is extremely conclusive: if the man who cast out demons proves himself thereby to be in league with and influenced by Satan, then *your disciples*, and you who taught them, are all of you in league with the devil; you must either give up your assertion, that I cast demons by Beelzebub, or else admit this conclusion, in its fullest force and latitude, that ye are *all* children

of the devil, and leagued with him against God. In order to be a proof of a divine mission, a miracle must have the approval of the Deity, and no miracle will be approved of him, which does not recognize him as its author."

142. Moses was a Very Meek Man.—Now the man Moses was very meek, above all the men which were upon the face of the earth. Num. xii. 3.

Moses was a Very Cruel Man.—And Moses said unto them, Have ye saved all the women alive? . . . Now, therefore, kill every male among the little ones, and kill every woman that hath known man. Num. xxxi. 15, 17.

Truly, "Moses was very *meek*, above all the men that were upon the face of the earth." He was a humble and faithful servant of the Most High; and as such he executed the commands of Jehovah. In relation to the Midianites, it is only necessary to state that God himself commanded their extermination. *Moses was not the cause of it.* He only executed the commands of God, and was accountable to him alone. Hence, the part that he bore in the matter has no bearing upon his character; and although he may have been unwilling to inflict pain or death upon the criminals, he could vindicate the *justice* of Jehovah in the act. Surely, a good reason is given for slaying the women of Midian. Please read the connection: "And Moses said unto them, have ye saved all the women alive? Behold *these* caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord, in the matter of Peor, and there was a plague among the congregation of the Lord." (See Num. xxv. 2; xxiv. 14; 2 Pet. ii. 15; Rev. ii. 14; Num. xxv. 9.)

In relation to the killing of the male children, we will merely remark that it was a thousand times better for *them* and for the world that they should be cut off in infancy, than grow up in rejection of God, and in the wilful idolatry of the Midianites.

The sceptic is very sensitive upon the subject of God's judgments against the transgressors of his laws.

143. Elijah Went up to Heaven.—And Elijah went up by a whirlwind into heaven. 2 Kings ii. 11.

None But Christ Ever Ascended into Heaven.—*No man hath ascended up to heaven* but he that came down from heaven, even the Son of Man. John iii. 13.

In John iii. 13, it is evident that the expression, "ascended up to heaven," signifies *to search into*, and *to understand the counsel of God*. (See *Newcombe, Raphelius*, and *Dr. Doddridge*.) The same idea is conveyed in Deut. xxx. 12, in the expression, "Who shall go up for us into heaven, and bring it [the word] unto us, that we may hear it, and do it?" Also in Rom. x. 6, "Say not in thine heart, Who shall ascend into heaven?" And in Prov. xxx. 4, "Who hath ascended up into heaven." The statement has no reference to a physical ascension, but obviously refers to that moral excellence and divine knowledge, possessed alone by the Son of God. Hence, the literal ascension of Elijah, by no means militates against the statement of John concerning the Messiah.

144. All Scripture is Inspired.—*All Scripture is given by inspiration of God*. 2 Tim. iii. 16.

Some Scripture is Not Inspired.—But I speak this by permission, and not of commandment. 1 Cor. vii. 6.—But to the rest

speak I, not the Lord. 1 Cor. vii. 12.—That which I speak, I speak it not after the Lord. 2 Cor. xi. 17.

In the sentence, "All Scripture is given by inspiration of God," it might be well for the Infidel to notice that the word "is" was inserted by the translators; so that the text by no means specifies *what* Scripture is inspired. The word Scripture is derived from *scribo*, to write, and merely means *a writing*, or *anything written*. The idea of the text under consideration is, that "all writing given by inspiration of God is profitable for doctrine," etc., and certainly never intended to convey the idea that *all writing* is inspired by God, but simply that *all writing which is given by inspiration of God* is profitable.



WE have now patiently followed the sceptic through his entire series of one hundred and forty-four propositions, wherein he claims that God's Word contradicts itself; and we find that his *last* objection to the Bible is as groundless as his *first*, while we have, we trust, fairly and satisfactorily removed them all. Infidels are often ingenious; and they have, in many instances, woven an artful web whereby to cover the truth, which at first sight is well calculated to deceive; but they *never have*, and *never can*, present an objection to God's Word which the light of fair and honest investigation will not quickly dispel.

In the foregoing propositions, we have found many texts in which the apparent obscurity of the language has furnished an opportunity for cavil; and we cannot wonder that a want of harmony is supposed to exist between them, by one who has never studied God's Word, or investigated the plan of Jehovah. Other propositions we have found, which

could only have originated in the *grossest ignorance*; and others still, we regret to say, which can be but attributed to vile *dishonesty*; for in these instances, the Bible has been so *meanly perverted*, and every principle of honour and manliness so *shamefully violated*, that, with all our charity, we CAN NOT pass over the offence as the result of ignorance.

Hence, in looking back over the work we have reviewed, we conclude that the sceptic only needs more *information*, and more *honesty*, to make him a rational believer in God's Word.

APPENDIX.



It was our original intention to write in connection with the present work a somewhat lengthy article on the authenticity of the Holy Scriptures. But our libraries are enriched by so many *valuable* works upon the subject, that any attempt of ours would not only appear weak, but superfluous. So far as laboured arguments and eloquent appeals are concerned, the Christian literature of the present day is indeed rich. To those, however, who are *willing to investigate* the claims of the Bible, we desire to suggest the most tempting field of research that was ever presented to the mind of a student. We refer to the study of prophecy in connection with the record of the historian. This is a theme which can never become uninteresting; for the prophecies of the Old Testament point to the infallibility of God's Word with mathematical precision: they present the *evidences* of revelation so clearly, that infidelity stands appalled before the rich developments of truth. The mighty walls of ancient kingdoms, and the magnificent temples of antiquity, are the monuments of God's eternal truth. One hundred and sixty years before an enemy's foot had ever entered Babylon, the *complete* dessolation of that *Lady of Kingdoms* was foretold by the inspired penman. At the time when

she was the "glory of the Chaldees' excellency;" when her mighty walls and brazen gates bade defiance to the united armies of the earth; even then the eye of the prophet looked down through the long aisles of the ages, and in the clear light of inspiration he read even the *name* of the man before whose mandates her glory should fade. So accurate are these predictions, that the testimony of those who witnessed the desolate scene in after centuries, appear like a repetition of the words of the prophet.

Read the eloquent descriptions of the overthrow of Babylon, as found in the rich language of Isaiah, or the mournful wail of Jeremiah; then turn to the classic pages of Xenophon and Herodotus, and they will be found to be but the *echoes* of inspiration.

In reference to the destruction of Jerusalem, the testimony of Josephus is a mere *commentary* upon the predictions recorded in Lev. and Deut. Read the prophecies concerning Samaria, Ammon, Moab, Idumea, Tyre, and Egypt. They are clothed in the glowing eloquence of Isaiah, Jeremiah, Ezekiel, Hosea, Amos, and Micah. The burning words of ancient truth still gleam upon the sacred page, and the testimony of hundreds of modern travellers confirm their perfect accuracy. The pages of the standard works in all our libraries record the *literal* fulfilment of those prophecies which were traced upon the sacred scroll, in the distant ages of antiquity. Strabo and Rollin are witnesses for God. Even Gibbon, the highly gifted but *Infidel* historian, unconsciously testifies, in every volume, to the truth of Divine revelation. And Voltaire, in the account of his extensive travels, is also an unwilling witness to the veracity of the sacred writers. But we can only

suggest this fascinating theme to the student, with the *earnest desire* that he will give it that attention which it so richly deserves.

We wish, however, before bidding farewell to our readers, to give, from the best authority we have, some of the causes of *apparent* discrepancies in the Holy Oracles. We beg leave to introduce the following thoughts from Dr. Sleigh, which we consider valuable to the Bible student :

“CAUSES OF APPARENT DISCREPANCIES.—Had the writers of the New Testament undertaken, or proposed to undertake, to give a full account of all the circumstances connected with the birth, life, death, and resurrection of their Divine Master; and had any one of them failed in so doing; such failure, even in one point, would be fatal to the veracity of the narrator; and consequently fatal, so far as *he* was concerned, to the truth of Christianity. But so far from any one of them professing to give a detail of all that related to Christ, not one of them professed that he was even writing a common history of him. And so far from their having had any such idea, the Apostles in the conclusion of that Gospel which may be considered as having been *attested to by them all*, when they said of its author, “This is the disciple which testifieth of these things, and wrote these things; and *WE know that his testimony is true*” (John xxi. 24); they figuratively express their conviction of *the little*, in proportion to what might have been recorded (v. 25.) And Luke, who has written more than all of them, says that his gospel related to what Jesus had only *begun* to do and teach (Acts i. 1.) The fact is, the Gospels (as they are called), are only *memoirs*, composed of detached narrations of circumstances, put

down by the sacred writers and witnesses, just as they appeared to their judgment of most importance. Had these men written in the contrary way; had they agreed verbatim in their histories of Christ; Infidels would immediately cry out, "See, they wrote in concert; there was evidently a collusion between them—it is all a job," etc. That such would have been the language of Infidels is manifest: for where there is the least similarity between the sacred writers, as for instance in the account given by Matthew and Mark of the fig-tree, and the destruction of Jerusalem, they immediately shout, "Collusion! Collusion!" We maintain, that so far from the Gospels having in them anything which invalidates the veracity of their authors, or proves either craft, dishonesty, design, or enthusiasm, that they incontrovertibly prove the very reverse of each of these qualities, exhibiting the very best possible test of the truth of human testimony, viz.: *Substantial truth under circumstantial variety.*" All the apparent discrepancies in the Bible (*for, recollect, we deny that there is a single ACTUAL contradiction*), may be, according to Horne, referred to one or other of the following causes:—

1. To the different sources whence the inspired writers drew their narratives. Thus, while the twelve apostles were absent from Christ, some of them for a longer, and some for a shorter time, as they went two by two, some must have witnessed what others did not, and *vice versa*.

2. To the different designs which the sacred writers had in the composition of their narratives: *e.g.*, the genealogy of Christ given by Matthew and Luke,—the former being for the Jews, the latter for the Gentiles.

3. To the liability of the names of persons and places changing.

4. The name of the head of a tribe or nation was sometimes given to their posterity: *e.g.*, Edom or Esau is put for the Edomites, who were the descendants of Esau. (Num. xx. 18.)

5. The same persons or places sometimes had several names: *e.g.*, Esau's wife is called Bashemath in Gen. xxvi. 34, and Adah in Gen. xxxvi. 2. Thus he who was nominated for the apostleship is called Justus, Joseph, and Barnabas (Acts i. 23); Joses and Barnabas are the names of the same apostle. The place called Enmishpat and Kadesh (Gen. xiv. 7.) Magdala, in Matt. xv. 39, is called Dalmanutha in Mark viii. 10. And the country of the Gergesenes, in Matt. viii. 28, is called in Mark v. 1, Gadarenes.

6. The many persons and places having the same name. There was one Bethlehem in the tribe of Zebulun (Josh. xix. 15), and another in the tribe of Judah (Matt. ii. 6; Luke ii. 4.) There were two towns called Cana (Josh. xix. 28; John ii. 1); several Cæsareas, several Zechariahs, and several Herods.

7. Things oftentimes related in different order.

8. Events introduced by anticipation. Creation of man (Gen. i. 27), which after several other things inserted, is related more at large in the creation of Adam (Gen. ii. 7, 21, 23.)

9. The sacred writers sometimes speak in general, or round numbers. We do the same at the present day, without the least intention of deception.

10. Sometimes numbers are exclusive, sometimes inclusive.

11. The writers sometimes quote numbers from the Septuagint, and sometimes from the Hebrew text.

12. Some events are referred to (not as to where), by the sacred writers of the New Testament, which are not noticed by the inspired historians of the Old, but which, nevertheless, might be in other records then extant.

13. Kings and their sons frequently reigned at the same time during the Hebrew monarchy; hence chronological discrepancies.

14. Sometimes historians adopted different methods of computation, assigning different dates to the same period: *e.g.*, in Gen. xv. 13, it is announced to Abraham that his "seed should be a stranger in a land that was not theirs, and should serve them, and that they should afflict them FOUR HUNDRED YEARS;" but in Ex. nii. 40, 41, it is said, "They dwelt in Egypt four hundred and THIRTY years." Both are perfectly consistent; the apparent contradiction arising from the computation being made from two different dates. In Genesis the time calculated from the date of the promise to Abraham of a son; and in Exodus from his departure from Ur of the Chaldees.

Finally, while we willingly admit that there are numerous *apparent* contradictions in the sacred Scriptures, we positively deny that there is a single **POSITIVE** contradiction in the whole Bible. Moreover, we assert that, the greater the number of apparent contradictions, the greater is the proof that it never was made up by one man; that it never was the result of collusion; and finally, that it never was invented by any man, or men, with a view to deceive mankind.

INFIDEL TESTIMONY

CONCERNING

THE TRUTH OF THE BIBLE,

SELECTED FROM THE WRITINGS OF DR. ALEXANDER KEITH,

WITH PREFATORY REMARKS,

BY H. L. HASTINGS.

Is the Bible the Book of God? Is it a record of Divine revelations? Does God speak to man through its pages? Has it supreme authority?

These questions are important. If the Bible is a record of the Divine will, the fact must be susceptible of proof, and it should be proved. If it is a miserable cheat, concocted by designing priests, or a mass of old wives' fables, imposed upon the weakness of credulous fools, that fact can be proved, and should be proved, and the sooner the better, for the subject is of moment, and the necessity for its discussion urgent.

I know men say that if the Bible is *not* true yet it is best to let the imposition pass unquestioned, because it exercises a wholesome moral influence upon rascals generally, who are kept from actual mischief in this world, by fear of fancied punishments in the next. But the main question cannot be settled by such evasions. Ignorance is not the parent of true devotion, nor are lies or pious frauds the seeds of righteousness.

It is sometimes said that the Bible is an inspired book, and so is the Koran, so are the Shasters, so are Shakspeare's Plays, so are Plato's Dialogues, and so are books generally,—all are inspired, all have truth, all have error, but all are behind the times, and need to be improved by the addition of whatever new revelations may present them-

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selves; and when all are completed, we are then to believe and obey just as much and just as little of any or all of them as we please.

But this position does not quite satisfy me. Various modern authors offer me theories, fancies, opinions, and arguments. I take them for what they seem to be worth. But the writers in the Bible do not usually offer their opinions. They relate facts which they profess to have seen; they profess to reject fables and traditions, and they, over and over again, preface their sayings with the words, "THUS SAITH THE LORD."

Shakspeare does not say that, nor Plato, nor Socrates, nor any of the poets or sages of ancient or modern times. Now, if the Almighty really speaks to us, we ought to listen, and give heed. But if he does not speak, then we cannot accept these statements as either true, or wise, or profitable.

It is sometimes suggested that the writers of the Bible were a pack of credulous fools, quickly imposed upon, and easily deceived. But at this I demur. A fool never wrote Moses' Laws, Job's Discourses, David's Psalms, Solomon's Proverbs, Isaiah's Poetry, Daniel's Visions, Ezekiel's Prophecies, Paul's Epistles, or John's Revelation. The man who thinks fools could write such books, might well afford to try his own hand at it, and see.

Now these writers in general, though intelligent and or acknowledged ability, do not profess to offer speculations, or opinions, but they *base* their whole system upon alleged *facts*. If they had been fools they might have been imposed upon somewhat; but in general the facts were of such a nature that they could not be *mistaken* about them. And they either tell the positive truth; or else they were most outrageous and infamous liars.

The Israelites either went through the Red Sea dry shod, or the man who wrote the story about it lied. Either the

Jordan was divided before them, or the record of it is a falsehood. Christ either healed the sick, cleansed the lepers, cast out demons, and raised the dead, or Matthew, Mark, Luke, and John, were impudent, lying knaves.

Jesus of Nazareth, whom Jews, Gentiles, and Christians all agree was crucified, either did really, truly, personally, and bodily rise from the dead, and ascend to heaven, or the men who, at the loss of their reputation, at the expense of every personal comfort, and even unto the suffering of violent deaths, bore testimony that they saw him, heard him, handled him, walked with him, talked with him, ate with him, and knew him "by many infallible proofs," and finally beheld him ascending heavenward till a cloud received him out of their sight, were base hypocrites, arrant knaves, vile impostors, and persistent and determined liars.

There is no middle ground to stand on here. They saw what they said they did, or they lied. The Almighty spoke to the prophets, or they told falsehoods in the name of the God of truth. Either they bring to us the actual verities of Divine revelation, or else the whole tribe of them, in all their generations, for hundreds and hundreds of years, were deceivers and prating knaves, who lied about the hell which they asserted that all liars should have part in, and deceived about the very words in which they declared damnation on all deceivers.

We cannot blink this position out of sight. The question must be met here and settled. Honest men do not wish to be deceived, and in these days men want facts, not fables, truths not errors, by which to direct their lives.

I know the Bible is said to be the best of all the pretended sacred books in the world. But that argument amounts to nothing. If it is not true, it is false. If the Koran, the Shasters, or the Spirit communications are true, then let us believe them, and turn Turks, Hindoos, or Spirit rappers.

Or, if there is no revelation of the future, then let us make the most of the present—"let us eat and drink, for to-morrow we die."

But let us not cling to a lie because it is better than a dozen other lies. If indeed the Bible is better than they are, that is no reason why it should be received if it be false. For it is not a mere harmless humbug, a collection of the writings of well-meaning but misguided idiots. It is either the word of the everlasting Deity, or else it is a cheat so outrageous and shameful, that compared with it the Koran is sacred, The Arabian Nights reasonable, and the Book of Mormon worthy of sincere respect.

The Bible is everything, or it is worse than nothing. It is the best book or the worst one in the world. It contains eternal truth, or the deepest error. It is pure gold, or base counterfeit. Which is it?

We must not prejudge this question. The Christian says he knows the Bible to be true because he feels it is. The infidel says he rejects it because he has no such feeling. Both may be prejudiced. Either may be mistaken. A more conclusive style of argument than this must be produced, to decide this important question.

The question is not whether the English Bible is entirely, in all its jots and tittles, the word of God, for all agree that there may be in that, mis-prints, mis-translations, and possible inaccuracies. And even in the Hebrew and Greek originals, there are errors of transcribers, and some slight variations of readings in different manuscript copies. And then there are recorded in it, not only the words of God, but also of men and of devils; and some of these words all admit to be false. But the question is, whether God, men, and devils said the words and did the things there related of them. Is the account correct? Is the record true?

We need not enquire whether the Bible is a modern book

or an ancient one. Here there is no room for dispute. It is older than the art of printing, for it was the first book printed. It is older than the dark ages, for copies of it exist which were written long before. And about the year 176, Celsus, a heathen, or infidel philosopher, in writing the first book ever published against Christianity, entitled **THE WORD OF TRUTH**, quotes or refers to about **EIGHTY PASSAGES** which can now be found in the New Testament. He speaks of the histories of Jesus written by his disciples, refers to all the leading facts narrated in the gospels, and says, "It is but **RECENTLY**, as it were, yesterday, since we punished Christ." "It is but a few years since he delivered this doctrine, who is reckoned by the Christians to be the Son of God."

And Porphyry, another heathen writer, about the year 270, wrote against the Book of Daniel, which he allowed was written as early as the days of Antiochus, or about 150 years before the Christian Era. A book cannot be quoted or refuted before it is written. Hence as Celsus quotes the New Testament, it was written before A. D. 176, and as the New Testament quotes the prophets, they were written previous to it, and as the prophets quote the Law that was written before the prophets wrote, and as the Law refers to Genesis, and Genesis refers to no preceding book, it seems to stand at the head as the oldest of all. We shall not need then to discuss this question of age, as we can prove by Jews, Christians, and infidels, that the books which are called the Bible are very ancient works. But another question, namely, concerning the inspiration, the Divine origin, and the authority of the Bible, is the one before us.

We know and admit that there is a God in nature, for there are things done before our eyes which no man has power to do. And the source of that almighty power, that ceaseless energy that rules and upholds and guides the

universe, is what we call Deity. And so when power is displayed beyond all human might, we refer that display back to God as to its only author.

But what power do we find in the Bible? It is a *book*; men have written it; do they give proof of divine assistance in their work?

There is one point on which we propose to test the pretensions of the authors of the Bible, and that is in the direction of KNOWLEDGE. Men, we all know, are short-sighted and ignorant. What we can know by our senses, and what we can remember from our experience, makes up most of our personal knowledge. No man can accurately tell the future. To-morrow's events are beyond the ken of mortals. The past and the present, the distant and the near may be ours, but the future we cannot fathom nor unveil.

And though jugglers and fortune-tellers make shrewd guesses, yet they do not unfold the mysteries of coming fate. The old oracles could not fully declare the future. Sometimes their utterances had a double meaning, and if you went wrong it was only because you did not understand them right. They were shrewd, tricky, and evasive.

The Spiritual mediums of the present day seem equally unreliable here. They cannot tell the future. Spirits can perhaps telegraph you what is doing half way round the world; or can hunt over gravestones and family records, and tell you how many children your grandmother had, and whether your aunts and uncles are dead or alive; but they cannot tell you the future.

Sometimes they do try it. I heard of a medium who predicted her own death within twenty-four hours, and the prophecy came true; but then the stomach-pump brought up laudanum enough out of her to kill two or three such women, and the presence of that accounted for the miracle.

But when we come to foreseeing the events of the far off

ages, no one can do it unless in the first place he is OMNISCIENT, and can see all things present and future at a glance, and also ALMIGHTY, so that he can make his words hold good, and not have his plans thwarted, subverted, or interfered with.

And right upon this very point we may test the inspiration of the Scriptures. If we find that they contain predictions uttered ages before their fulfilment, and that those prophecies have all failed, we may then reject the book at once. But if, on the contrary, we find that these prophecies are accurately and circumstantially fulfilled, then we must admit that since man cannot foresee the events of a single hour, He who could minutely declare the events of the far off future must be OMNISCIENT and OMNIPOTENT, and hence that writings which record such declarations must be inspired by a divine mind.

And no Christian can reasonably complain of such a test as this, for it is the very test proposed in these same Scriptures as coming from the Lord himself. "I am God and there is none like me, declaring the end from the beginning, and from *ancient times* the things that are NOT YET DONE; saying My counsel shall stand, and I will do all my pleasure."—Is. xlv. 10. "Behold the former things are come to pass, and new things do I declare; BEFORE THEY SPRING FORTH I TELL YOU OF THEM."—Is. xlvii. 9. And he calls on all the idolaters to meet this challenge, saying, "Produce your cause, saith the Lord; bring forth your STRONG REASONS, saith the King of Jacob. Let them bring them forth, and show us WHAT SHALL HAPPEN; let them show the former things, what they be, that we may consider them, and know the latter end of them; or DECLARE US THINGS FOR TO COME. Show the things that ARE TO COME HEREAFTER, that we may KNOW THAT YE ARE GODS: yea, do good, or do evil, that we may be dismayed, and behold it together."—Isa. xli. 21—24.

Now we propose to apply this very rule to the records of Scripture, and see whether the prophets can abide their own tests. If they can, we accept them as inspired teachers; if not, we reject them as vile imposters.

And we need not go hunting through the dark ages for evidences on this point. We shall not do it. The prophets of the Old Testament uttered hundreds of predictions with reference to the nations and lands around them, and there are plenty of travellers who have visited these lands, and can tell whether these words are accomplished or not.

One of the most noted of these travellers is C. F. Volney, a learned and eloquent French skeptic, who traversed those very countries, and wrote not only a journal of his "Travels in Syria and Egypt," but also "The Ruins of Empires," an able work aimed against the inspiration of the Scriptures. But his infidelity cannot invalidate his testimony as a trustworthy and observing traveller, and as a faithful recorder of the scenes which he had witnessed.

Volney's Travels are characterized by the Edinburg Review, (No. 50, p. 417) as "an admirable book" of "extraordinary merit." And the learned Malte-Brun, in his geography, (vol. ii., p. 126), after mentioning several geographers, antiquarians, travellers, missionaries, and naturalists, who have ably elucidated particular parts of the countries belonging to Asiatic Turkey, remarks, "It was reserved for the genius of Volney to combine their detached accounts with the fruits of his own observation and study, so as to present the world with a *complete description of Syria*."

We shall take then those prophecies which foretold the condition of Palestine and the adjacent countries, and the latest of which was written, according to infidel admissions, more than two thousand years ago, and lay them side by side with the writings of Volney and Gibbon, who wrote in the eighteenth century, and whose statements we shall also con-

firm and amplify by occasional extracts from the writings of more modern travellers, and thus bring the records of prophecy and the facts of history side by side, and test the pretensions of the prophet by the historic facts which the travellers can see to-day. If the prophecy and the facts disagree, the prophecy must fall. If the prophecy two thousand years old agrees with the facts that meet the traveller's gaze to-day, then Omniscience must have dictated the prediction, and Omnipotence secured its fulfilment. And if that be so, THE BIBLE IS THE WORD OF GOD.

In exhibiting this matter, we shall make use of the collection of Alexander Keith, who has with much labor drawn up the following parallel statements, which we copy entire with very slight alterations.

PROPHECY.

FULFILLMENT.

THE generation to come of your children that shall rise up after you, and THE STRANGER THAT SHALL COME FROM A FAR LAND, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, shall say, Deut. xxix. 22.

"I JOURNEYED in the empire of the Ottomans, and traversed the provinces, which formerly were kingdoms of Egypt and Syria." "I wandered over the country"—I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What are become of so many productions of the hand of man? What are become of these ages of abundance and of life?" Etc.—*Volney's Ruins*, chap. i., 11, pp. 1, 2, 7.

Wherefore hath the Lord done this unto this land? What meaneth the heat of this great anger? *Ib.* 24.

"Great God! from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed! Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated?"—*Ib.*, c. ii., p. 8.

I will scatter you among the heathen, and will draw out a sword after you : and your land shall be desolate, Levit. xxxvi. 33.

Then shall the land enjoy her sabbaths (or rest, or be untilled).

As long as it lieth desolate, and ye be in your enemies' land ; even then shall the land rest, v. 34. The land also shall enjoy her sabbaths, or rest, while she lieth desolate without them, v. 43. They shall raise up the former desolations, the desolations of many generations, Isa. lxi. 4. See also Isa. xxxiii. 15 ; lviii. 12 ; Ezek. xxxvi. 24, 25, 33-36 ; xxxviii. 8. Dan. ix. 27 ; Hos. iii. 4.

Your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers, Isa. i. 7.

Destruction upon destruction is cried, Jer. iv. 20. Mischief shall come upon mischief, Ezek. vii. 21, 26. Tell your children of it, and let your children tell their children, and their children another generation. For a nation is come up upon my land, strong and without number, etc., Joel i.

The Jews, as all know, have been scattered among the heathen. "I have traversed this desolate country," says Volney, *Ruins*, c. ii., p. 7.

"Every day I found in my route fields abandoned by the plough."—*Ib.*, c. 1. "The art of cultivation is in the most deplorable state."—*Volney's Travels*, vol. ii., p. 413.

"Why do these lands no longer boast their former temperature and fertility? Why have these favors been transferred, as it were, for so many ages, to other nations and different climes?"—*Volney's Ruins*, c. xi., p. 9.

"Within two thousand five hundred years we may reckon ten invasions which have introduced into Syria a succession of foreign nations."—*Volney's Travels*, vol. i., p. 356.

"Syria became a province of the Roman empire. In the year 622 (636) the Arabian tribes, collected under the banners of Mohammed, seized, or rather laid it waste. Since that period, torn to pieces by the civil wars of the Fatimites and the Ommiades, wrested from the califs by their rebellious governors, taken from them by the Turkmen soldiery, invaded by the European crusaders, retaken by the Mamelukes of Egypt, and ravaged by Tamerlane and his Tartars, it has at length fallen into the hands of the Ottoman Turks."—*Volney's Travels*, p. 357.

I will give it into the hands of *strangers* for a prey, Judea has been the scene of frequent invasions "which have introduced a succession of *foreign nations* (*des peuples etrangers*)."—*Ib.*, p. 365.

And to the wicked of the earth for a *spoil*, Ezek. vii. 21. "When the Ottomans took Syria from the Mamelukes, they considered it only as the *spoil* of a vanquished enemy. According to the law, the life and *property* of the vanquished belong to the conquerors."—*Ib.*, vol. ii., p. 370.

The *robbers* shall enter into it and defile it, Ezek. vii. 21. "The government is far from disproving a *system of robbery and plunder*."—*Ib.*, p. 381.

The holy places shall be defiled. "The holy places were polluted with the monuments of idolatry."—*Gibbon, Hist.*, vol. iv., p. 100. The Mosque of Omar now stands on the site of the Temple of Solomon.

Zion shall be plowed over like a field, Jer. xxvi. 18; Micah iii. 12. "After the final destruction of the temple by the arms of Titus and Hadrian, a ploughshare was drawn over the consecrated ground as a sign of perpetual interdiction."—*Gibbon, ib.* "At the time when I visited this sacred spot (Mount Zion), one part of it supported a crop of barley, another was undergoing the labor of the plough."—Micah iii. 12. *Richardson's Travels*.

I will bring the land into desolation; and your enemies which dwell therein shall be *astonished* at it, Lev. xxvi. 32. Every one that passeth thereby shall be *astonished*, Jer. xviii. 6. "So feeble a population in so excellent a country may well excite our *astonishment*; but this will be increased if we compare the present number of inhabitants with that of ancient times."—*Volney's Travels*, vol. ii., p. 366.

Your highways shall be desolate, Lev. xxvi. 22. "Everywhere one might have seen cultivated fields, *frequented roads*, and crowded habitations. Ah! what are become of those ages of abundance and of life!"—*Ruins*, c. ii., p. 7. "In the interior parts of the country there are neither great roads, nor canals, nor even

bridges, etc. The roads in the mountains are extremely bad. It is remarkable that we never see a wagon nor a cart in all Syria."—*Volney's Travels*, vol. ii, pp. 417, 419.

The wayfaring man ceaseth, Isa. xxxiii. 8.

I will destroy your high places and bring your sanctuaries into desolation, Lev. xxvi. 30, 31; Amos ii. 5.

The palaces shall be forsaken, Isa. xxxii. 14.

I will destroy the remnant of the seacoast, Ezek. xxv. 16.

I will make your cities waste, Lev. xxvi. 31.

Few men left, Isa. xxiv. 6.

I will make the land desolate; yea, more desolate than the wilderness towards Diblath, in all their habitations. Ezek. vi. 14.

Behold, the Lord maketh the land empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof And it shall be as with the people, so with the priest; as with the servant, so with the master, etc., Isa. xxiv. 1.

The earth is defiled under the inhabitants thereof. *Ib.* The worst of the heathen shall possess their houses, Ezek. vii. 24.

Because they have transgressed the law, changed the ordinances, broken the everlasting covenant,

"*Nobody travels alone.* Between town and town there are neither posts nor public conveyances," etc. *Ib.* p. 418.

"The temples are thrown down,

"The palaces demolished,

"The ports filled up,

"The towns destroyed,

"And the earth, *stripped of inhabitants*,

"Seems a dreary burying-place." *—*Ruins*, c ii, p. 8.

"Syria has undergone *revolutions* which have *confounded* the different races of the inhabitants."—*Volney's Travels*: vol. i, p. 356.

"The barbarism of Syria is complete."—*Ib.*, vol. ii, p. 442.

"The pure gospel of Christ, everywhere the herald of civilization and science, is almost as little known in the Holy Land as in California or New Holland."—*Dr. Clarke's Travels*, vol. ii, p. 405

* In this single sentence, without the addition or exception of a word, Volney clearly and unconsciously shows the fulfilment of six predictions.

Therefore hath the "God has, doubtless, pronounced a curse devoured the earth, secret malediction against the earth." — *Volney's Ruins*, c. ii., p. 11.

And they that dwell therein are desolate, Isa. xxiv, 5, 6. "I wandered over the country and examined the *condition of the peasants*, and nowhere perceived aught but robbery and devastation, misery and wretchedness." — *Volney, ib.*, p. 2.

The vine languishes, Isa. xxiv. 7. "In the mountains they do not prune the vines, and they nowhere ingraft trees." — *Volney's Travels*, vol. ii., p. 335.

The new wine mourneth; they shall not drink wine with a song, Isa. xxiv. 9. "Good cheer would infallibly expose them to extortion, and wine to a corporal punishment." — *Volney's Travels*, vol. i., p. 480.

Strong drink shall be bitter to them that drink it, *ib.* "The wines of Jerusalem are most execrable." — *Jolliffe's Letters from Palestine*, vol. i., p. 184. "The wine drank in Jerusalem is probably the very worst to be met with in any country." — *Wilson's Travels*, p. 130.

All the merry-hearted do sigh. "The Arabs (in singing) may be said to excel most in the melancholy strain. To hear his plaintive tones, his sighs, and sobs, it is almost impossible to refrain from tears." — *Volney's Travels*, vol. ii., p. 440.

The mirth of tabrets ceaseth; the joy of the harp ceaseth, Isa. xxiv. 8. "They (the inhabitants) have no music but vocal, for they neither know nor esteem instrumental. Such instruments as they have, not excepting their flutes, are detestable." — *Volney's Travels*, p. 439.

The noise of them that rejoice endeth; all joy is darkened; the mirth of the land is gone, Isa. xxiv. 8, 11. "They have a serious, nay, even sad and melancholy countenance. They rarely laugh; and the gayety of the French appears to them a fit of delirium." — *Volney's Travels*, vol. i., p. 476, 461.

Many days and years shall ye be troubled, ye careless women. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you and make you bare, and gird sackcloth upon your loins, *Isa.* xxxii. 10, 11.

Upon the land of my people shall come up thorns and briars, *Ib.* 13.

The forts and towers shall be for dens forever, *Ib.* 14.

A pasture of flocks: there shall the lambs feed after their manner; and the waste places of the fat ones shall strangers eat, *Ib.*

The multitude of the city shall be left, *Ib.*

The fenced city shall be left desolate. and the habitations forsaken, and left like a wilderness, *Isa.* xxvii. 10.

When the boughs thereof are withered, they shall be broken off; the women come and set them on fire, *Isa.* xxvii. 10.

For it is a people of no understanding, *Isa.* xxvii. 11.

Your cities burned with fire, *Isa.* i. 7.

"In Palestine you may see married women almost uncovered."—*Ib.*, vol. i. p. 361.

"The earth produces only briars and wormwood."—*Volney's Ruins*, p. 9.

"At every step we meet with ruins of towers, dungeons and castles with fosses, frequently inhabited by jackalls, owls, and scorpions."—*Volney's Travels*, vol. ii., p. 336.

"All the parts of Galilee which afford pasture are occupied by Arab tribes, around whose brown tents the sheep and lambs gambol to the sound of the reed, which at night-fall calls them home."—*Malte-Brun*, vol. ii., p. 148.

"There are innumerable monuments which depose in favour of the great population of high antiquity, such as the prodigious quantity of ruins dispersed over the plains, and even in the mountains, at this day deserted."—*Volney's Travels*, vol. ii., p. 368.

"The olive-trees (near Arimathea) are daily perishing through age, the ravages of contending factions, and even from secret mischief. The Mamelukes having cut down all the olive-trees, for the pleasure they take in destroying, or to make fires, Yafa has lost its greatest commerce."—*Volney's Travels*, vol. ii., p. 332, 333.

"The most simple arts are in a state of barbarism; the sciences are totally unknown."—*Ib.*, p. 442.

"A place lately ravaged with fire and sword would have precisely the ap-

pearance of this village (Loud, Lydda). Ramla is in almost as ruinous a state.”
—*Ib.*, p. 332, 333.

Many pastors have destroyed my vineyard, they have trodden my portion under foot, *Jer.* xii. 10.

“Like the Turkmen, the Curds are *pastors and wanderers*. A third wandering people in Syria are the Bedouin Arabs. The Turkmen, the Curds, and the Bedouins have no fixed habitations, but keep *perpetually wandering*, with their tents and herds.” Chap. xxiii. of *Volney's Travels* is entitled, Of the *Pastoral or Wandering Tribes of Syria*.
—Vol. i., p. 367, etc.

They have made my *pleasant portion* a desolate wilderness, the whole land is made desolate, *Ib.* 10, 11.

“With its numerous advantages of climate and soil, it is not astonishing that Syria should always have been esteemed a *most delicious country*.”—*Volney's Travels*, vol. i., p. 321. “I have seen nothing but solitude and desertion.”—*Volney's Ruins*, p. 7.

The spoilers are come upon all high places through the wilderness, *Jer.* xii. 12.

“These precautions, (against robbers) are above all necessary in the countries exposed to the Arabs, such as Palestine, and the whole frontier of the desert.”—*Volney's Travels*, vol. ii., p. 417.

No flesh shall have peace.

“War, famine, and pestilence assail them at every turn.”—*Ib.* p. 9.

They have sown wheat but they shall reap thorns; they have put themselves to pain, but shall not profit.

“Man *sows* in anguish, and reaps vexation and care.”—*Ib.* 11. “They would not be permitted to reap the fruit of their labors.”—*Volney's Travels*, vol. ii., p. 435.

They shall be ashamed of your revenues, *Jer.* xii. 13.

“The annual sum paid by Syria into the treasury of the Sultan amounts to 2345 purses.

For Aleppo 800

Tripoli 750

Damascus 45

Acre 750

Palestine ——— 2345 purses.”

(Or £112,135.)—*Ib.* vol. ii., p. 360.

Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, they shall eat their *bread* with carefulness, and drink their *water* with astonishment; that her land may be desolate from ALL that is therein, because of the *violence* of all them that dwell therein *Ezek. xii.* 19.

Ye shall be as a garden that hath no water, *Isa. i.* 30. How long shall the land mourn, and the herbs of every field wither, for the *wickedness* of them that dwell therein?

And the *cities* that are inhabited shall be laid waste, and they shall know that I am the Lord, *Ezek. xii.*, 20.

When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaming of the grapes when the vintage is done, *Ib.*, 13. The glory of Jacob shall be made thin, *Isa. xvii.* 4.

"The peasants are everywhere reduced to a little *cake* of barley or dourra, to onions, lentils, and *water*." "Dread prevails through the villages." "The arbitrary power of the Sultan, transmitted to the pacha and to all his sub-delegates, by giving a free course to *extortion*, becomes the mainspring of a *tyranny which circulates through EVERY class*, while its effects, by a reciprocal reaction, are *everywhere* fatal to agriculture, the arts, commerce, population: in a word, *EVERYTHING* which constitutes the power of the state.—*Volney's Travels*, vol. ii., p. 378, 379, 412, 477.

"The remains of cisterns are to be found (throughout Judea) in which they collected the rain water; and traces of the canals by which these waters were distributed on the *fields*.—*Malte-Brun's Geography*, vol. ii. p. 150, 150. "We here see *none* of that gay carpeting of grass and flowers which decorate the meadows of Normandy and Flanders. The land of Syria has almost always a *dusty appearance*. Had not these countries *been ravaged by the hands of man*, they might perhaps at this day have been shaded by forests."—*Volney's Travels*, vol. ii., p. 359.

"Every day I found in my route villages deserted and *cities* in ruins."—*Volney's Ruins*, c. i.

"I looked for the ancient people and their works; and all that I could find was a *faint trace*, like what the foot of the passenger leaves on the sand."—*Volney's Ruins*, c. ii.

But yet in it shall be a tenth; and it shall return and shall be eaten, as a teil-tree, and as an oak, whose *substance* is in them, when they cast their leaves, *Isa.* vi., 13.

"The land of the plains is FAT and loamy, and exhibits every sign of the greatest fecundity. Were nature assisted by art, the productions of the most distant countries might be produced within the distance of twenty leagues."

—*Volney's Travels*, vol. i, p, 308, 317.

"Galilee would be a paradise were it inhabited by an industrious people under an enlightened government."—*Malte-Brun's Geography*, vol. ii, p, 148.

The city that went out by thousand shall leave a hundred, *Amos* v., 3.

"A tract from which a hundred individuals draw a scanty subsistence, formerly maintained thousands,"—*Pierre Belo quoted by Malte-Brun*.

I will make SAMARIA as a heap of the field, and as plantings of a vineyard.

"This great city is wholly converted into gardens."—*Maundrell's Travels*, p. 78.

And I will pour down the stones thereof into the valley, and I will discover the foundations thereof, *Micah* i., 6.

"The relative distance, local position, and unaltered name of Sebaste, leave no doubt as to the identity of its site; and its local features are equally seen in the threat of Micah."—*Buckingham's Travels in Palestine*, p. 511, 512.

O CANAAN the land of the Philistines, I will even destroy you: The seacoast shall be dwellings and cottages for shepherds, and folds for flocks. *Zeph.* ii., 5, 6.

"In the plain between Ramla and Gaza" (the plain of the Philistines, along the sea-coast), "the houses are so many huts, sometimes detached, at others ranged in the form of cells around a court-yard, enclosed by a mud wall. In winter they and the cattle may be said to live together, the part of the dwelling allotted for themselves being only raised two feet above that in which they lodge their beasts."—*Volney's Travels*, vol. ii., p. 335.

The remnant of the Philistines shall perish, *Amos* i., 8.

"All the rest is a desert." *Ib.*, p. 336.

I will send a fire upon the wall of GAZA, which shall devour the palaces thereof, *Ib.* 7.

"The ruins of white marble sometimes found at Gaza, prove that it was formerly the abode of luxury and opulence."—*Volney's Trav.* v. ii., p. 340.

The king shall perish from Gaza, *Zech.* ix. 5. "It is no more than a defenceless village."—*Ibid.*, p. 340.
Baldness is come upon Gaza, *Jer.* xlviii., 5.

ASKELON shall be a desolation, *Zeph.* ii., 4. Askelon shall not be inhabited, *Zech.* ix. 5. "The deserted ruins of Azkalan."—*Ibid.*, p. 338.

I will cut off the inhabitants from Ashdod, *Amos* i., 8. "We met successively with various ruins, the most considerable of which are at Ezdoud, famous at present for its scorpions."—*Ibid.*

LEBANON is ashamed and hewn down, *Isa.* xxxiii., 9. The forest of the vintage is come down, *Zech.* xi. 2. The high ones of stature shall be hewn down, etc., *Isa.* x. 33. Among the crags of the rocks (on Lebanon) may be seen the no very magnificent remains of the boasted cedars."—*Ibid.*, vol. i., p. 292.

The rest of the trees of his forest shall be few: that a child may write them, *Isa.* x., 19. "There are but *four or five* of these trees which deserve any notice."—*Volney's Travels*, i., 292.

AMMON. I will stretch out my hand upon thee, I will destroy thee, *Ezek.* xxv., 7. "All this country, formerly so populous and flourishing, is now changed into a vast desert."—*Seetzen's Travels*, p. 34.

I will deliver thee for a spoil to the heathen, *Ibid.* "The far greater part of the country is uninhabited, being abandoned to the wandering Arabs."—*Ibid.*, p. 37.

I will make RABBAH (the chief city of the Ammonites) a stable for camels, "We met numbers of Arabs with their camels."—*Ibid.*

And a couching place for flocks, *Ezek.* xxv. 5. "The keepers drive in goats for shelter during the night." Mr. Buckingham relates, that at Amman he "lay down among flocks of sheep and goats, and that he was almost entirely prevented from sleeping by the bleating of flocks." *Travels among the Arab tribes*, p. 72, 73.

Rabbah shall be a desolate heap, *Jer.* xli., 2. "The buildings exposed to the atmosphere are all in decay. The plain is covered with the remains of private buildings," &c.—*Burckhardt's Travels in Syria*, p. 359, 360.

MOAB. The spoiler — “The ruins of Eleale, Heshbon, Meon shall come upon every city, and no city shall escape. The cities thereof shall be desolate, without any to dwell therein. Judgment is come upon all the cities of the land of Moab, far and near, *Jer.* xlviii., 8, 9.

The days come, saith the Lord, that I will send unto Moab wanderers, that shall cause him to wander, *Ibid.*, 12

Of Moab, Burckhardt writes — “Wherever the Bedouins (wandering Arabs) are masters of the cultivators, the latter are soon reduced to beggary by their unceasing demands.” — *Travels in Syria*, p. 381.

O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove, that maketh her nest in the sides of the hole's mouth. *Jer.* xlviii. 28.

“The wretched peasants retire among the rocks which border on the Dead Sea.” — *Volney's Travels*, vol. ii., p. 334. “There are many families living in caverns” — “Inhabitants of the rocks.” — *Seetzen's Travels*, p. 26. “There are many artificial caves in a large range of perpendicular cliffs, in some of which are chambers and small sleeping apartments.” — *Captains Irby and Mangles' Travels*, p. 473.

Moab shall be a desolation. As the wandering bird cast out of her nest, so the daughters of Moab shall be at the ford of Arnon, *Isa.* xvi. 2.

“In the Valley of Wale,” bordering on the Arnon, Burckhardt observed “a large party of Arabs Shererat encamped. They wander about in misery, the women wearing nothing but a loose shirt hanging in rags about them.” — *Travels*, p. 370, 371.

EDOM (or Idumea) shall be a desolation. I will make thee most desolate, *Jer.* xlix., 17. *Ezek.* xxxv., 3.

“The traces of many towns and villages are met with. At present all this country is a desert,

I will stretch out my hand upon Edom; and will make it desolate from Teman, *Ezek.* xxv., 13.

“And Maan (Teman, as marked in the map prefixed Burckhardt's *Travels*) is the only inhabited place in it.” — P. 436.

If grape-gatherers come to thee, would they not leave some gleanings of grapes? If thieves by night, they will destroy till they have enough. But I have made Esau BARE, Edom shall be a desert wilderness, *Jer. xlix., 9, 10.*

"The whole plain presented to the view an expanse of shifting sands; the depth of sand precludes all vegetation of herbage."—*Burckhardt's Travels in Syria*, p. 442.

"On ascending the western plain, we had before us an immense expanse of dreary country, entirely covered with black flints, with here and there some of confusion and the hilly chain rising from the plain." —

Burckhardt's Syria, p. 444.

I will stretch out upon Idumea (Edom) the line of confusion and the stones of emptiness.

Moreover, the word of the Lord came, saying, son of man, set thy face against Edom, and prophesy against it, and say unto it, Thus saith the Lord God, behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee and I will make thee most desolate, &c., *Ezek. xxxv., 1, 2, 3.*

"It is from the summit of (the mountain) El Nakb that one can judge of the general aspect of the country, of the melancholy and dismal state of which it is difficult to convey an idea with the pencil alone. Many prophets have announced the misery of Idumea, but the strong language of Ezekiel can alone adequately describe this great desolation." — *Laborde*.

I will lay thy cities waste; and thou shalt be desolate, O Mount Seir, *Ezek. xxxv., 3, 4.*

"The following ruined places are situated in Djebel Shera (Mount Seir), Kalaab, Djirba, Eyl, Ferdakh, Anyk, Bir-el-Beytar, Shemakh, and Syk." — *Ibid.*, p. 443, 444.

I will make thee perpetual desolations, and thy cities shall not return, *Ezek. xxxv., 9.*

"Of the towns laid down in D'Anville's map, Thoana excepted, no traces remain." — *Ibid.*

I will make thee small among the heathen: thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation. *Jer. xlix., 15, 16, 17.*

"The ruins of the city (of Petra, or the Rock, the capitol of Edom) burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions; the sides of the mountains covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular scene we ever beheld." — *Irby and Mangley's Trav.* p. 422.

"The rocks are hollowed out into innumerable chambers of different dimensions," &c.—*Mackmichael's Journey*, p. 228. "Some of them are so high, and the side of the mountain is so perpendicular, that it seems impossible to approach the uppermost," &c.—*Burckhardt's Travels*, p. 422.

I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord, *Ezek. xxxv., 9.*

Every one that goeth by it shall be astonished, *Jer. xlix., 17.*

"I would that the skeptic could stand as I did among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself, in the desolation and eternal ruin around him."—*Stephen's Incidents of Travel in Arabia Petrea*, &c. Vol. ii., p. 58.

They shall be called The Arabs in Edom are called "a the border of wickedness, *Malachi i., 4.* most savage and treacherous race."

Irby and Mangles. "They have the reputation," says Burckhardt, "of being very daring thieves." And Pococke describes them as "a very bad people, and notorious robbers."—Vol. i. p. 136.

They shall call the nobles thereof to the kingdom, but none shall be there; and all her princes shall be nothing, *Isa. xxxiv., 12.*

"There is not a single human being living near it."—*Irby and Mangles' Travels*, p. 439. The sepulchres are numerous and magnificent; and "great," says Burckhardt, "must have been the opulence of a city which could dedicate such a monument to the memory of its rulers."—P. 425.

Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, *Isa.* xxxiv., 13.

"Most of the plants at Petra are thorny." — *Irby and Mangles' Travels*, p. 435. "The thorns," as described by Laborde, "rise to the same height with the columns; creeping and prickly plants hide the remains of the works of man: the thorn or bramble reaches the top of the monuments, grows on the cornices, and conceals the base of the columns."

Shall I not destroy the wise men out of Edom, and understanding out of the Mount of Esau? *Obad.*, ver. 8.

Even the clearing away of rubbish merely "to allow the water to flow" into an ancient cistern, in order to render it useful to themselves, is spoken of by Burckhardt "as an undertaking far beyond the views of the wandering Arabs." — *Burckhardt's Travels*, p. 366.

The cormorant (*Hebrew, KATH*) shall possess it, *Isa.* xxxiv., 11.

"The bird Katta is met with in immense numbers; they fly in such large flocks, that the Arab boys often kill two or three of them at a time, merely by throwing a stick among them." — *Burckhardt's Travels*, p. 406.

The owl shall dwell in it, *Ibid.*

"Eagles, hawks, and owls were soaring in considerable numbers above our heads, seemingly annoyed at any one approaching their lonely habitation." — *Irby and Mangles' Travels*, p. 415.

And the raven (or crow) shall dwell in it, *Ibid.*

"The fields of Tafyle," in the immediate vicinity of Edom, "are frequented by an immense number of crows." — *Burckhardt's Travels*, p. 405.

"It shall be a habitation of dragons, *Ibid.*, 13.

"The Arabs in general avoid them (the ruins in Edom) on account of the enormous scorpions with which they swarm." — *Volney's Trav.* vol. ii., p. 344.

The satyr (or goat) shall cry to his fellow, *Ibid.*, 14.

"Large herds of mountain goats are met with." — *Burckhardt*, p. 405.

NINEVEH. He will make an utter end of the

The mounds "show neither bricks, stones nor other materials of building;

place thereof. I will make thy grave; for thou art vile, *Nahum* i., 8, 14.

She is empty, void, and waste, *Ibid.* ii., 10.

Thy crowned are as the locusts, and thy captains as the great grasshoppers which flee away, and the place is not known where they were, *Nahum* iii., 17.

The Lord hath given a commandment concerning thee, that no more of thy name be sown, *Ibid.* i., 14.

TYRE. Tyre shall be a place for the spreading of nets in the midst of the sea, *Ezek.* xxvi., 5.

EGYPT. I will lay the land waste and all that is therein, by the hand of strangers, *Ibid.* xxx., 12.

It shall be a base kingdom, the basest of kingdoms, *Ibid.* xxix., 15.

THE ARABS. I will make him (Ishmael) a great nation. His hand shall be against every man and every man's hand shall be against him, *Gen.* xvi., 12.

but are in many places overgrown with grass." — *Buckingham's Travels in Mesopotamia*, vol. ii., p. 49, &c.

"Eastward of the Tigris, at the end of the bridge of Mosul, the great Nineveh had formerly been erected: the city, and even the ruins, had long since disappeared; the VACANT SPACE afforded spacious field for the operation of the two armies." — *Gibbon's Hist.*, vol. viii., p. 250, 251.

"Where are those ramparts of Nineveh?" — *Volney's Ruins*, c. ii.

"The name of Nineveh seems to be threatened with the same oblivion that has overtaken its greatness." — *Ibid.* c. iv.

Instead of that Ancient commerce, so active and so extensive, Sour (Tyre) is reduced to a miserable village. They live obscurely on the produce of their little ground and a trifling fishery." — *Volney's Travels*, vol. ii., p. 212, 225.

"Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile field successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks" — *Ib.*, vol. i., p. 74, 102.

"Egypt above five hundred years has been under the arbitrary dominion of strangers and slaves." — *Gibbon's Hist.* vol. vi., p. 109.

They are "armed against mankind." "A single robber or a few associates are branded with their genuine name; but the exploits of a numerous band (of Arabs) assume the character of a lawful and honorable war." — *Ibid.*, vol. ix., p. 237.

CHALDEA OR BABYLONIA.

CHALDEA. I will punish the land of the Chaldeans, *Jer.* xxv., 12. I will send unto Babylon two or three hundred fold, compared fanners, that shall fan her, and empty her land, &c., *Jer.* li., 2.

"These splendid accounts of the Babylonian lands yielding crops of grain with the modern face of the country, afford a remarkable proof of the singular desolation to which it has been subjected.—*Transactions of the Literary Society, Bombay*, vol. i., p. 123. It is an "inmeasurable wild, bounded only by the desert," "a barren waste," "a bare desert," "a barren country," &c.—*Capt. Mignan's Travels*, p. 31; *Major Keppel's Narrative*, vol. i., p. 260; *Buckingham's Travels in Mesopotamia*, vol. ii., p. 242, &c.

A drought is upon her waters, and they shall be dried up, *Jer.* l., 38. Behold the hindermost of the nations, a wilderness, a dry land, and a desert, *Jer.* l., 12; li., 43.

"The canals at present can only be traced by their decayed banks."—*Bombay Lit. Trans.*, p. 138. "They are now dry and neglected."—*Rich's Memoirs*, p. 4. "The absence of all cultivation, the *steril, arid*, and wild character of the scene, formed a contrast to the rich and delightful account delineated in scripture."—*Mignan's Travels*, p. 5.

Her cities are a desolation, *Ibid.*

The ancient cities of Chaldea "no longer exist."—*Major Rennell's Geography of Herodotus*, p. 335. The more modern cities, which flourished under the empire of the califs, "are all in ruins."—*Mignan's Travels*, App. "The whole country is strewed over with the debris of Grecian, Roman, and Arabian towns, confounded in the same mass of rubbish."—*Malte-Brun's Geography*, vol. ii., p. 119.

BABYLON* shall be come heaps, *Jer.* li., 31. *Is.* xiii., xiv. *Jer.* l., li.

Babylon has become "a vast succession of mounds," "a great mass of

* The prophetic history of the decline and fall of Babylon, from its first capture to its present desolation, is so copious as to occupy ninety pages of the Evidence of Prophecy, in illustration of as many predictions.

ruined heaps," "uneven heaps of various sizes. The larger ruins have the appearance of irregular and misshapen hills, the lesser form a succession of little hillocks." — *Keppel, Porter, Rich, Mignan, Buckingham, &c.*

Cast her up as heaps,
Jer. l., 26.

"In seeking for bricks, the workmen pierce into the mound in every direction, hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface." — *Rich's Memoir*, p. 22.

And destroy her utterly,
Ibid.

"From the excavations in every possible shape and direction, the regular lines of the original ruins have been so broken that nothing but confusion is seen to exist." — *Sir R. K. Porter's Travels*, vol. ii., p. 338.

Let nothing of her be left,
Ibid.

"Vast heaps now constitute *all that now remains* of ancient Babylon." — *Keppel's Narrative*, vol. i., p. 196. Some of the heaps are "completely exhausted of all building materials; and nothing is now left but heaps of earth and fragments of brick." — *Mignan's Travels*, p. 199, 200. *Porter's Travels*, 356, 337, &c.

I will make it pools of water,
Is. xiv., 23.

"The ground is sometimes covered with pools of water in the hollows." "The plain is covered at intervals with small pools of water." — *Buckingham's Travels in Mesopotamia*, vol. ii., p. 296. *Porter, Keppel, &c.*

Sit on the dust, sit on the ground, O daughter of the Chaldeans,
Is. xlvii., 1.

"The *whole face of the country* is covered with vestiges of buildings." — *Rich*, p. 2.

Thynakedness shall be uncovered,
Is. xlvii., 3.

"I am perfectly incapable of conveying an adequate idea," says Captain Mignan, "of the dreary, lonely nakedness that appeared before me." — P 116.

Sit thou silent, and get thee into darkness, *Is.* xlvii., 5. "A silent and sublime solitude, a silence as profound as the grave."—

Porter's Travels, vol. ii., p. 294, 407.

Because of the wrath of Lord it shall not be inhabited, but it shall be wholly desolate, *Jer.* 1., 13. Babylon, "the tenantless and desolate metropolis." — *Mignan's Travels*, p. 234. "The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had been inhabited."—*Keppel*, p. 196.

It shall never be inhabited, *Ibid.* xii., 20. *Jer.* 1., 40, &c. — "Ruins, composed like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated."

Rich's Memoirs, p. 16. "The decomposing materials of a Babylonian structure doom the earth on which they perish to a lasting sterility."—*Sir R. K. Porter's Travels*, vol. ii., p. 391.

Nor dwelt in from generation to generation, *Is.* xiii., 20. In the sixteenth century "there was not a house to be seen" at Babylon.—

Ray's Collection of Travels, Rawolff, p. 174. In the nineteenth it is still "desolate and tenantless."—*Mignan*, p. 234.

Neither shall the Arabian pitch tent there, *Ibid.* "I saw the sun sink behind the Mujelibah," says Captain Mignan, "and obeyed with infinite regret the summons of my guides," *Arabs* completely armed. He "could not persuade them to remain longer, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people."—*Travels*, p. 2, 198, 201, 235. *Buckingham, &c.*

Neither shall the shepherds make their folds there, *Is.* xiii., 21. "All the people of the country assert that it is extremely dangerous to approach this mound after nightfall on account of the multitude of evil spirits by which it is haunted."—*Rich.* p. 27. "By this superstitious belief they are prevented from pitching a tent by night, or making a fold."

But wild beasts of the desert shall lie there. "There are dens of wild beasts in various parts."—*Rich's Memoir*, p. 30. *Porter, Keppel, Buckingham, &c.*

And their houses shall be full or doleful creatures. These dens or caverns "are the retreat of jackalls, hyenas, and other noxious animals." "The 'strong odure' or 'loathsome smell' which issues from most of them is sufficient warning not to proceed into the den."—*Keppel's Narrative*, p. 179, 180. *Porter's Travels*, vol. ii. p. 342, &c.

And owls shall dwell there, "In the most of the cavities are numbers of bats and owls." "Thousands of bats and owls have filled many of these cavities."—*Rich's Memoir*, p. 30. *Mignan's Travels*, p. 167.

And satyrs (goats) shall dance there, "The caves" and "their entrances are strewn with bones of sheep and goats." *Mignan*, p. 167. *Por.* v. ii. p. 342.

And wild beasts of the islands shall cry in their desolate houses (or palaces), "We had no doubt," says Major Keppel, "as to the savage nature of the inhabitants. Wild beasts are numerous at the Mujilibie," one of the largest of the heaps, supposed to have been the palace

And dragons in their pleasant palaces, *Isa.* xiii., 21, 22. "Venomous reptiles are very numerous throughout the ruins."—*Mignan's Travels*, p. 168.

Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest, *Jer.* 11., 16. "On this part of the plain, both where traces of buildings were left and where none had stood, all seemed equally naked of vegetation."—*Porter's Travels*, vol. ii., p. 392. "The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had ever been inhabited."—*Keppel's Narrative*, p. 196.

The sea is come upon Babylon; she is covered with the multitude of the waves thereof, *Jer.* li., 42. "For the space of two months throughout the year, the ruins of Babylon are inundated by the annual overflowing of the Euphrates,

Neither doth any son of man pass thereby, *Isa.* ii., 43. So as to render *many parts* of them inaccessible by converting the valleys into morasses."—*Rich's Memoir*, p. 13.

Sir R. K. Porter, Buckingham, &c.

A desolation, a dry land, and a wilderness. *Jer.* li., 43. After the subsiding of the waters, even the low heaps become again "sun-burned ruins," and the site of Babylon, like that of the other cities of Chaldea, is "a dry waste," "a parched and burning plain."—*Buckingham's Travels*, vol. ii., p. 302, 305. *Keppel*, i. p. 196.

It shall be wholly desolate, *Jer.* i., 13.

"A more *complete* picture of desolation could not well be imagined."—*Keppel's Narrative*, p. 196. *Sir R. K. Porter's Travels*, vol. ii., p. 392.

Bel (the temple of Belus) boweth down, *Isa.* xlv., 1.

The loftiest temple ever built is nothing now but the highest *heap* in Babylon, bowed down to little more than the third part of its original height "The whole *mound* is a ruin."—*Rich*, p. 37.

Bel is confounded, *Jer.* i., 2.

"The *whole* summit and sides of this mountainous ruin are furrowed by the weather and by human violence into deep hollows and channels."—*Mignan's Trav.*, p. 210. *Porter, Rich, &c.*

I will make thee a burnt mountain, *Jer.* li. 25.

"The Birs Nimrood presents the appearance of a circular hill."—*Rich's Memoir*, p. 35. "It is strewed over with petrified and vitrified substances."—*Mignan's Travels*, p. 10. "On the summit are immense fragments of brick-work, of no determinate figure, tumbled together" (*confounded*), "and converted into solid vitrified masses."—*Rich's Memoirs*, p. 36. "The change exhibited on which is only accountable from their having been exposed to the fiercest fire, or rather scathed by lightning."—*Mignan's Travels*, p. 208. They are "completely molten," and "ring like glass."—*Keppel*, p. 194. *Sir R. K. Porter's Travels*, vol. ii., p. 308, 326.

I will stretch out my hand against thee, and roll thee down from the rocks, *Jer. li., 25.*

"Throughout the whole of these awful testimonies of the fire (whatever fire it was!), which doubtless hurled them from their original elevation, the regular lines of cement are visible."—*Sir R. K. Porter's Travels*, vol. ii., p. 312.

They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever, *Jer. li. 26.*

"The vitrified masses" are unfit for either use; and the bricks in other parts of the ruinous heap, "cannot be detached whole." It cannot, therefore, be rebuilt. — *Mignan's Travels*, p. 206. *Porter, Rich, Buckingham, &c.*

Merodach (the palace) is broken in pieces, *Jer. i., 2.*

"The Mujelibie, is a mass of confusion, none of its members being distinguishable." — *Buckingham's Travels*, vol. ii., p. 273. "On the southeast it is cloven into a deep furrow from top to bottom." — *Mignan*, p. 166.

Thou shalt be brought down to the sides of the pit, *Isa. xiv., 15.*

"The sides of the ruin exhibit hollows worn partly by the weather," &c. "All the sides are worn into furrows." — *Mignan's Travels*, p. 167. *Rich's Memoirs*, p. 29.

Thy pomp is brought down to the grave, and the noise of thy viols, *Isa. xiv., 11.*

"This very pile was once the seat of luxury and vice; now abandoned to decay," &c.—*Mignan's Travels*, p. 172.

The worm is spread under thee; and the worms cover thee, *Isa. xiv., 11.*

"The base is greatly injured by time and the elements." — *Ibid.*, p. 166. "The summit is covered with heaps of rubbish." — *Rich's Memoir*, p. 29. "The mound was full of large holes, strewed with the carcasses and skeletons of animals recently killed." — *Keppel's Narrative*, p. 179. In the warm climate of Chaldea, wherever these are strewed, worms cannot be wanting.

Thou art cast out of thy grave like an abominable branch, *Isa. xiv., 19.*

"Several deep excavations have been made in different places." — *Sir R. K. Porter's Travels*, vol. ii., 442. After being brought down to the grave, it is

cast out of it again, for "many of the excavations have been dug by the rapacity of the Turks, tearing up its bowels in search of hidden treasures."—*Ibid.*

And as the raiment of them that are slain, is thrust through with a sword, Several of the large holes, whereof it is full, "penetrate very far into the body of the structure."—*Ibid.*, p. 342. *Keppel's Narrative*, p. 179. *Mignan's Travels*, p. 171, &c.

That go down to the stones of the pit; On the supposed site of the hanging gardens of Babylon, near to the palace, there are now disclosed to view "two subterranean passages, covered over with large masses of stone. This is nearly the only place where stone is observable."—*Keppel's Narrative*, vol. i., p. 205.

As a carcass trodden under feet, *Isa.* xiv., 19. "The Mujelibie rises in a steep ascent, over which the passengers can only go up by the winding paths worn by frequent visits to the ruined edifice."—*Buckingham's Travels*, p. 258. From the least to the greatest of the heaps, they are all trodden on. "The ruins of Babylon are trodden under foot of men."—*Volney's Ruins*, c. iv.

Her idols are confounded, her images are broken in pieces; all the graven images of her gods he hath broken unto the ground, *Jer.* l., 2. "Engraved marbles, idols of clay," "small figures of brass and copper," "bronze figures of men and animals are found among the ruins."—*Rennell's Geography of Herodotus*, p. 368. *Rich, Porter, Mignan.*

The broad walls of Babylon shall be utterly broken, *Jer.* li., 58. "Where are the walls of Babylon?" asks Volney, *Ruins*, c. ii. "In common with other travellers," says Major Keppel, "we totally failed in discovering any trace of the city walls."—*Keppel's Narrative*, vol. i., p. 175. *Bombay Literary Transactions*, Captain Frederick on the Ruins of Babylon, vol. i., p. 130, 131. *Rich's Memoirs*, p. 43, 44.

Babylon shall be an astonishment. Every one that goeth by shall be astonished, *Jer.* l., 13; ii., 37, 41.

"I cannot portray," says Captain Mignan, "the overpowering sensation of reverential awe that possessed my mind while contemplating the extent and magnitude of ruin and devastation on every side."—*Mignan's Travels*, p. 117. *Sir R. K. Porter, Rich, &c.*

The Lord will do his pleasure in Babylon, *Isa.* xlvi., 14. Every purpose of the Lord shall be performed against Babylon, *Jer.* l., 29. I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, *Jer.* xxv., 13.

"It was impossible to behold this scene, and not to be reminded of how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present; that she should never be inhabited; that the Arabian should not pitch his tent there; that she should become heaps; that her cities should be a desolation, a dry land, and a wilderness!"—*Keppel's Narrative*, p. 197. *Rich, Porter, Mignan, Buckingham &c.*

We here conclude our lengthy extracts from the work of Dr. Keith, which is fitly named A "DEMONSTRATION OF THE TRUTH OF CHRISTIANITY." Our arguments are facts;—facts visible to the world; and a few of them are here laid before the reader. The grand question is: "Does the Bible contain a Divine Revelation?" No mortal man, no heathen oracle, and no spirit from the spheres, ever has foretold, or ever can foresee and disclose the events and facts and circumstances of future ages. But here, prophecies uttered thousands of years ago, by men devoid of reputation, wealth, and power, whose mouldering dust is hid in long forgotten graves, have been upheld and enforced by an Omnipotent hand, have been accomplished by men who were ignorant of their existence, and have had their fulfillment unconsciously recorded by infidels who denied their inspiration. More than one hundred and seventy distinct and definite prophecies have been quoted or referred to in these pages. And side by side with them, in more than seventy instances, the infidels, *Volney* and *Gibbon*, are brought to testify to

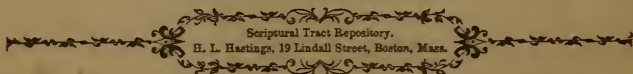
their fulfillment; and *one hundred and fifty quotations* from, and *references* to, the writings of *other travellers* and *historians*, confirm and complete their representations. And as we mark these accurate and circumstantial predictions and their recorded fulfillments, what must our conclusion be? We put the question to every candid skeptic, to every honest man. Must we not admit that, "The prophecy of Scripture came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost?"

And close beside these prophecies that have been so wonderfully fulfilled, are many more which yet await their sure accomplishment. The past have been proved correct, how then can I doubt the truth of those yet future? "We have also a more sure word of PROPHECY; whereunto ye DO WELL THAT YE TAKE HEED, as unto a light that shineth in a dark place, until the day dawn, and the day-star rise." 2 Peter i. 21.

I know the objections brought against the Bible. I know both sides. I never yet have seen an infidel who knew but *one*. I have never seen one who understood the mighty evidences upon which intelligent believers base their faith in the Bible as the word of God. I know, too, that few Christians are acquainted as they should be with these facts, and that many minds are filled with doubt and uncertainty.

I too have had my 'skeptical era,' my time of questionings and vague surmises. I have read the writings of infidels, and I have also examined the evidences that the Scriptures are inspired of God; and my doubts have vanished, and my soul has rest; rest in the Word of God that liveth and abideth for ever, rest in the blood of Christ that cleanseth from all sin. Reader, you too may know the same rest!

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INDEX TO SUBJECTS.



It will be seen that the following Index refers to those points which the Infidel claims are both affirmed and denied in the Sacred Oracles.

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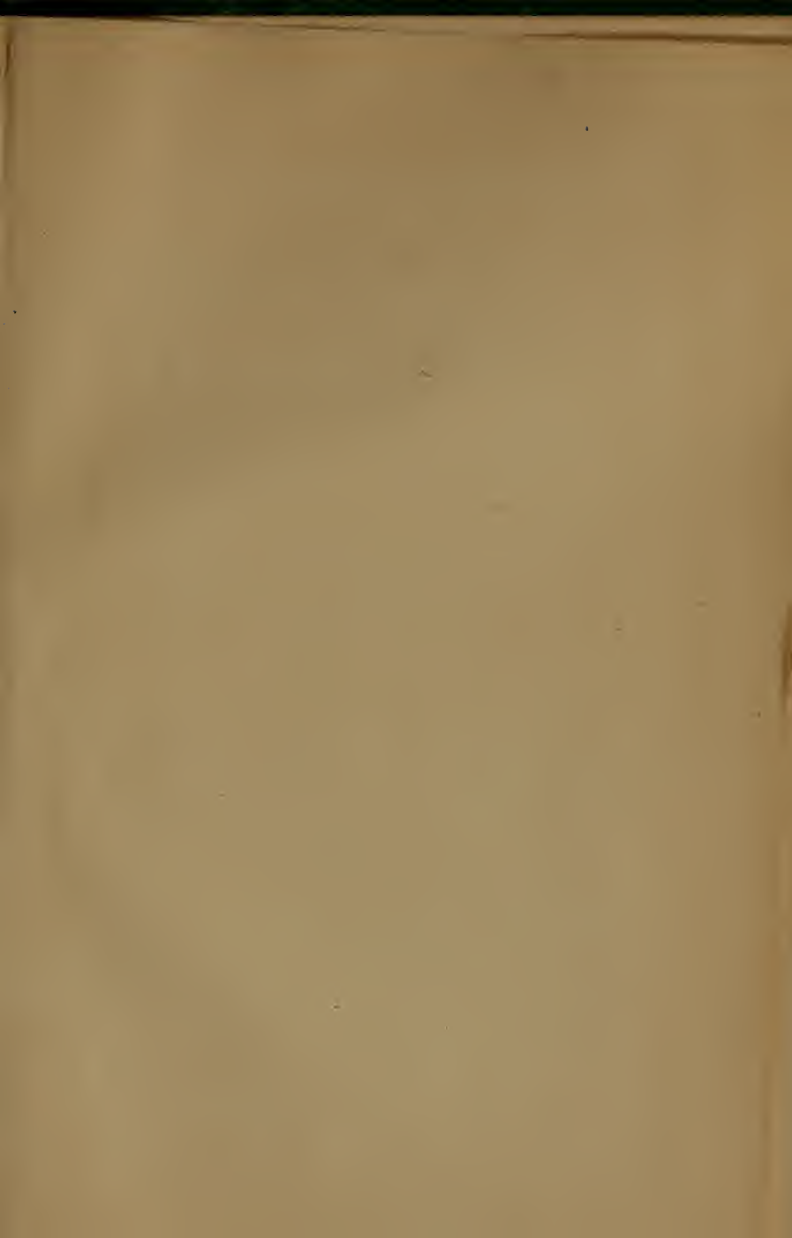
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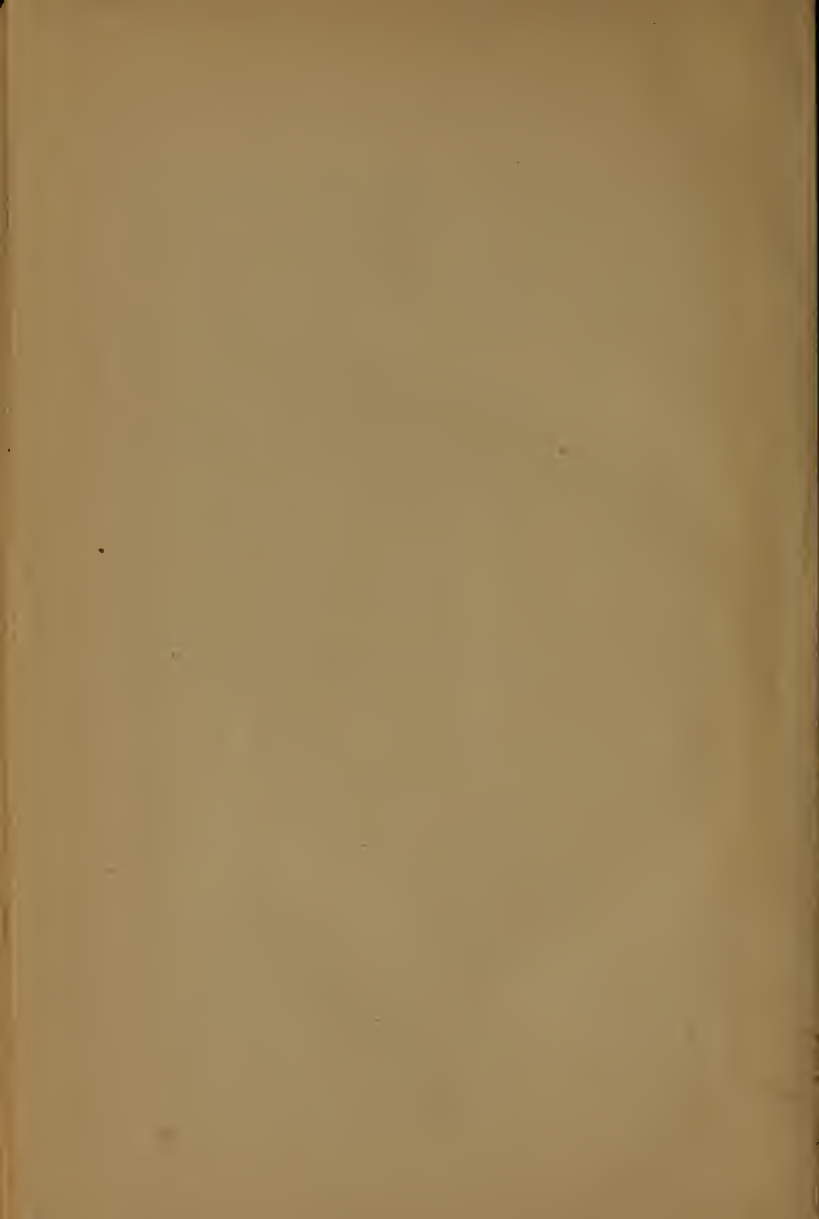
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